1079 P 19

THE Pulpit-Guard Routed, IN ITS Twenty Strong-Holds.

OR,

A brief ANSWER, To a large and lawleſs Diſcourſe, Written by one *Tho. Hall* of *Kings-Norton*, Intituled, *The Pulpit Guarded, with Twenty Arguments*, Pretending to prove the unlawfulneſs, and ſinfulneſs of Private mens Preaching.

Wherein the Arguments being weighed in the Balance of the Sanctuary, are found too light; and the lawfulneſs of Private mens Preaching (as *Tho. Hall* cals them) *Viz.* Gifted Brethren, is cleared, and confirmed, in oppoſition to all Gain-ſayers.

My work in this Treatiſe hath been, and is, 1. To Rout him in all his Guards; 2. To diſcover the weakneſs and invalidity of all his Anſwers to thoſe Objections and Allegations by him there produced for the Preaching of the Gifted Brethren.

His ſix Arguments to prove their Miniſtry free from Antichriſtianiſm, raſed; and ſix more aſſerted, proving them to be Antichriſtian.

The ſecond Edition, Corrected by the Author *Tho. Collier*.

Iſa. 28. 20. *For the Bed is ſhorter then that a man can ſtretch himſelf on it, and the covering narrower then that he can wrap himſelf in it.*

Verſe 21. *For the Lord ſhall riſe up as in Mount* Perazim, *and be wroth, as in the valley of* Gibeon, *that he may do his work, his ſtrange work, and bring to paſs his act, his ſtrange act*; ſtrange, becauſe ſo to the dark minds of men.

Chap. 29. 14. *Therefore behold, I proceed to do a marvellous work, and a wonder; for the wiſdom of their wiſe men ſhall periſh, and the underſtanding of the prudent men ſhall be hid.*

Chap. 28. 22. *Now therefore, be ye not mockers, leſt your bands be made ſtrong.*

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The Epiſtle to the Readers.

DEar Country men, and Friends, its not my deſire as I am a man, to be medling with things of this nature, but as I am a Chriſtian, and made partaker in a meaſure of the Heavenly Gift, *taking notice of this* Pulpit-Guard, *it being ſo directly againſt the Will of the Lord in the Goſpel diſpenſation, and the free operation of his Spirit in the hearts of his people, for the* good and comfort of the Church, his Body, 1 *Cor.* 14 31. For *Sions* ſake I could not hold my peace, and for *Jeruſalems* ſake I could not reſt, *without giving a check* in the plain evidence and demonſtration of the ſpirit and power *unto this unrighteous Guard: it is a very ſad and dangerous thing, when men, under the pretence of Religion, for ſelf-ends, and Intereſts, ſhall make uſe of their Wiſdom, Arts, Parts againſt the Lord, and his Truth. What opinion or practiſe is there this day in the world that pretends for* Chriſt, *but that men may, and do put fair gloſſes and pretences of* Scripture *for the upholding of it, though never ſo contrary unto it? I have in that light God hath given me, examined the particulars of that diſcourſe, and the* Scripture *grounds, and found them too light, not holding weight in the* Ballance *of the* Scripture; *and have commended to thy view, who art the Reader, The ſubſtance of my apprehenſions concerning them; poſſibly thou mayſt imagine that I have been too rugged in my expreſſions, or ſometimes too light, or vain in my Anſwers.*

I anſwer; 1. *Meeting with ſuch a Spirit in that Book, of Pride, Reproach, and Self-conceitedneſs, I was at ſome ſtand as to the manner of my Anſwer: But when I conſidered the Words of* Solomon, *Prov.* 26. 5. Anſwer a fool according to his folly, leſt he be wiſe in his own conceit. *And Chap.* 15. 28. The heart of the righteous ſtudyeth to anſwer; but the mouth of the wicked poureth out evil things; *I Was ſatisfied in giving an Anſwer ſutable to the Spirit I found working in it.*

2. *Being deeply ſenſible of the dangerouſneſs of the Way that thouſands of ſouls are lead in by theſe kind of men: and finding, by experience, their height and perverſneſs in their way, that they are, without a miracle of*

mercy, without the reach or bands of love: I have therefore dealt the more plain, and downright. yet ſtill in truth and love; and its no other then Chriſt, and his Servants have done in the like caſe before me, *Mat.* 23. *throughout*; John. 8. 44. Act 13. 10. 1 King. 18. 27.

But you may ſay, you look upon many of them to be honeſt and pretious men, &c.

Anſw. *The more need have they to be ſharply reproved for their ſins and miſcarriages: men may be honeſt, the people of God, and yet in* Babylon. *I am not deſpairing in the truth of what you ſay; yet their Office and Babyloniſh actions are never the honeſter for that.* Rev. 18. 4. *And this I muſt mind you, that God hath not left himſelf without witneſs of the truth by me declared; and that by men of the ſame calling with them; but when once inlightned, they reject their callings, adminiſtrations, and all, as Antichriſtian, with ſhame to themſelves for their ignorance. I could inſtance in divers, if it might add to the truth; but I judge it needleſs at preſent. What thou findeſt written contrary to thy mind, try it by the Scripture, waite upon the Lord to teach thee: what weakeneſs in expreſſions, as to thy judgement thou meeteſt with, let not the truth ſuffer; rather impute it to him whoſe it is: If thou finde any light ſhining forth in it, through it, to thy dark underſtanding, give him the glory who is the Author of it; ſo have I my deſire: Finally, reade and judge,* and the Lord give you underſtanding in all things.

T. C.

THE

THE Pulpit-Guard Routed, In Its twenty ſtrong Holds.

SIR,

IMeeting with your Book, ſuperſcribed with this Title, *The Pulpit Guarded, &c.* and perceiving the drift and end of the matter, with the manner of it, could not but judge my ſelf bound, as I tendred the honour of the Lord Jeſus, his Truth and Goſpel, his Saints and Servants (eſpecially ſeeing none elſe undertaking the work) to rebuke this unclean ſpirit, and to caſt out this devil, to enter the liſts with, and to rout this unrighteous Guard. It poſſibly may ſeem ſtrange that I ſhould undertake this task, eſpecially becauſe this Guard was occaſioned, as you ſay, by a diſpute at *Heuly* in *Warwick-ſhire*: But Sir, finding your Diſcourſe tending not only to reproach the Creature, but the Creator likewiſe, his Truth and powerful free operation in his Saints, all which I finde my ſelf bound in conſcience to vindicate, as far as light and truth in its power appeareth in me.

As for the manner of my proceeding, 1. I ſhall not turn aſide after every vain and unworthy paſſage and miſcarriage in your Guard, neither ſhall I meddle with your particular Epiſtles, but I ſhall firſt give you ſome hints concerning the Title of your Book.

Secondly, I ſhall diſcover your ignorance, falſhood, and folly in your Looking-glaſs for Anabaptiſts, as you call them.

Thirdly, I ſhall encounter with you in all your twenty Guards, and in the ſtrength of the grace of Chriſt, doubt not but that I ſhall rout you in them all.

Fourthly, I ſhall diſcover the weakneſs of your anſwers unto thoſe objections you produce for Lay-mens preaching.

Fifthly and laſtly, Your ſix Arguments to prove your Miniſters free from Antichriſtianiſm, examined, and found too light; and ſix more aſſerted, proving them to be Antichriſtian.

And now Sir, to the buſineſs in hand; and firſt to the Title of your Book, *The Pulpit Guarded.* I have two words to mind you here.

1. I perceive you are turned Souldier; Sir, are you not beſides your Calling? but whom do you guard? the Pulpit forſooth: what, doth the Pulpit want guarding? your high and holy place? are you yet ſuch Phariſees (notwithſtanding the light ſhines, and the Sun of righteouſneſs is ariſing with healing in his wings) that you muſt have the uppermoſt rooms at Feaſts, and the chief ſeats in the Synagogues, and be called of men *Rabbi*? But Sir, in good earneſt, is it truth that the Pulpit needs your guard? are gifted brethren, as you call them, grown ſo high, as that they dare adventure into your Pulpit? and will you guard the Pulpit from them? and not only the Pulpit, but you would guard all preaching from them too: was there ever ſuch a thing as this heard of? what, to guard the Pulpit from preaching brethren? Did ever Chriſt and his Apoſtles do the like? did you ever finde any one in Scripture guarding the Pulpit and preaching from the Saints? I challenge you in the name of the Lord to come forth and produce any one in the Scripture, I ſay again any one, unleſs the Pope, or the Devil that hath done the like work as you have done. Was this the practiſe of Chriſt? *Mar.* 9. 38, 39. The Diſciples ſeeing one caſt out Devils in the name of Chriſt, they forbade him, becauſe he followed not Chriſt; but Jeſus ſaid, *Forbid him not; for there is no man which ſhall do a Miracle in my name, which can likely ſpeak evil of me*; the reaſon is, *for he that is not againſt me, is on our part.*

But 2. The perſons you mention with whom you diſputed, and as you ſay, occaſioned this Pulpit-diſcourſe, was, a *Nailer*, a *Baker*, a *Plough-right*, a *Weaver*, and a *Bakers-boy*; and it appears clearly in this, and all your diſcourſe, in which you often mention them, that you mention them in way of reproach, as if it were a reproach and ſcandal

ſcandal for a *Nailer*, a *Baker*, a *Plough right*, and a *Weaver* to preach the Goſpel. I cannot but take notice of two things in this particular; Firſt ignorance: Secondly envy. 1. Your ignorance, and that under two conſiderations.

Firſt, Ignorance, in not knowing; elſe willfulneſs, in not acknowledging that God hath alwaies, and in all Ages of the world hitherto made, and will make uſe of men of Callings to be the Miniſters of his will unto the people, as *Moſes*, *David*, *Eliſha*, *Peter*, *Paul*, *&c.* And I challenge you again to produce any example in the Scripture, that ever God made choice of any to be Miniſters of his minde unto the people, who were bred up idly all the daies of their life, without a Calling, as the Prieſts of our times have been: that whereas idleneſs is forbidden in all Ages, and God hath called men of particular Callings to miniſter in the Goſpel, forſooth we muſt have idlers, and them only, Drones that never knew what it was to live lawfully in the world, by a particular Calling, that muſt be put into the prieſts office, that they may eate a piece of bread, cloath themſelves with the wooll, and feed themſelves with the fat; and none muſt preach but themſelves, leſt their idleneſs and baſeneſs ſhould be diſcovered.

Obiect. *There are many Prophets and Miniſters in the Scripture, their Callings are not mentioned.*

Anſw. True; but its enough, firſt, that many, nay moſt are mentioned. 2. Idleneſs was forbidden, and was altogether unlawful; therefore we may not judge that God made choice of idlers, becauſe they were ſo; nay that it is the devils choice, and Sodoms ſin, pride and idleneſs.

Obiect. *The Miniſters are not bred up idly, as you ſay, but have particular Callings, being bred up to learning, which is a calling.*

Anſw. 1. That is no calling; for a calling is that, in and by which men may in the ſweat of their face get their living, *Gen.* 3. 19. *Epheſ.* 4. 28. breeding to ſchool is proper to children, when they cannot labour, to fit them for ſome calling, *Prov.* 22. 6. 2. That is concluded to be no calling, for it doth but fit them for their calling, as they ſay.

Secondly ignorance, in not knowing that its that which tends moſt to the glory of God, and that wherein his power, wiſdom, &c. is the more made manifeſt and magnified, in gifting weak ones; and this he doth that no man might glory in his preſence, nor in his own wiſdom, parts, arts, ſciences, &c. that men might not give the glory to thoſe outward baſe things of the world, which belongs to God; and of this it ſeems you and the men of your generation are

ignorant, worſe and more blind, if not wilfull then thoſe *Act* 4. 13. *When they ſaw the boldneſs of Peter and John, and perceived that they were unlearned and ignorant, they marvelled, and took knowledge of them, that they had been with Jeſus*: But you are ſo blind that you cannot take knowledge of your gifted brethren, that they have been with Jeſus, you are ignorant of that truth, *Pſal* 8. 2. *Out of the mouth of babes and ſucklings haſt thou ordained ſtrength becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger*: God ordains ſtrength out of the mouths of babes and ſucklings, that way making his power and wiſdom to appear, that ſo he might ſtill the enemy and the avenger; but you are ſuch an enemy, that you will not take notice of Gods working in this way, but you will be an enemy the more, and avenge the more, and blaſpheme the free operation of the Spirit in the Saints, Phariſee like, *Mat.* 12. a dangerous ſin.

Secondly, Envy againſt the Lord, and againſt his people; *envyeſt thou for my ſake*? ſaith *Moſes*, Numb. 11. 29. *Would God that all the Lords people were Prophets*: Oh ſaith the Prieſt, but we will have no Prophets nor Preachers but our ſelves; its a profitable trade, by this we have our gain, our profit, our honour upheld, our back and belly clad and fed, our pride and ambitious luſts maintained; but if you ſuffer Mecanick fellows, men of Trades and particular Callings to preach, we loſe all, they will tell truth to the people; and for this it is you envy them.

Now to your Looking-glaſs for Anabaptiſts, as you call them; Their firſt Tenent (and Error) you ſay, is, *That Infant Baptiſm is a childiſh needleſs thing, and that none muſt be baptized before they come to perfect age, and can make confeſſion of his faith, that Infant-Baptiſm came from the Pope and the Devil.*

Anſ. This I own for truth, although in many places you abuſe them, writing lying vanities, the viſions of your own head. I ſhall therefore briefly run through it. 1. Owning & confirming their own principles, wherein your ignorance and wo will appear, in calling light darkneſs, and darkneſs light. 2. In diſcovering your folly and falſhood, in charging them with things they never owned, wherein your envy and malice will appear.

The firſt Tenent I muſt ſpeak to in its parts. 1. *That Infant-Baptiſm is childiſh, and needleſs.*

Anſw. It's truth, and that upon a double account. 1. As relating to the ſubject, the Childe, who is to be baptized, not underſtanding what

what is to be done, neither the use and end of it; and I suppose you cannot but grant, that on the Infants part there is nothing but childishness from first to last.

Object. *The Infants of the Children of Israel were as uncapable in the understanding of the mysterie of Circumcision, as Infants are now of Baptism, yet they were by the command of God to be circumcised.*

Answ. To this I shall return a threefold answer.

1. Its truth, that one part of Circumcisions mysterie, *viz.* the Circumcision of the heart was as far from the capacity of Infants, as the mysterie of Baptism is now.

Yet 2. As Circumcision was a type and sign in the flesh, of Christ who was to come of *Abrahams* seed, and was to continue till Christ and Grace was come, there was not such a capacity required; for this was a Jewish and Legal type, as all the rest of their external Worships and Sacrifices were, leading to, or representing of the coming of Christ in the flesh; but this of baptism a lively representation and manifestation of the souls faith and knowledge of Christs being already come both in the flesh and in the Spirit, without him and within him; as likewise a visible demonstration to the world of the souls owning this Christ thus come, for him, in him, by his Spirit, &c. this is not to be found within the capacity of Children, Infants.

But 3. There was a command for that of Circumcision, but none for that of Baptism; and the command is it that gives the party a capacity of submission to the thing commanded: Infants of *Abrahams* natural seed were commanded to be circumcised; Infants of the spiritual seed, children of the faith of *Abraham* are commanded to be baptized, *Mar.* 16. 16. *Act.* 8. 37. with *Gal.* 3. from the 26. to the end.

Secondly, Its childish, as relating to the Administrators; and truly I think this is the most moderate term that you or I can give it; for *Childish* relates to ignorance or want of knowledge; but I am afraid that in many of you its wilfulness: Childishness relates to ignorance; *Paul* saith, *When he was a child, he understood as a child, &c. And in malice be ye children, but in understanding be ye men*: Your childish ignorance consists in not understanding the command of your Lord, and the mysterie of his Covenant, only to and with the spiritual seed, those in whose hearts his Law is written; not distinguishing between Law and Gospel, Covenant of *Moses*, and Covenant of Christ, *Jer.* 31. 32, 33. The Ordinances, Subjects, and Commands of the one and of the other, *Deut.* 18. 15. *Act.* 3. 22.

2. Childiſh ignorance, wilfulneſs aud untowardneſs, falling out with your brethren to whom God hath given more underſtanding in the myſterie of his will, reproaching, ſcandalizing Truth it ſelf, like children rejoycing in the counter, the bauble, ſomething like the Truth, ſuffering your ſelves to be cheated by the Devil, and deluded out of the Truth it ſelf.

And it being ſuch a childiſh thing, hence it follows, its a needleſs thing; no need of that which flows from ignorance, no need of that which is not required, its will-worſhip; and formerly you had ſo much reaſon and Religion in you, as to ſay that any thing done in the worſhip of God which had no command, was will-worſhip, but now when it concerns your ſelves, it ſeems the caſe is altered.

3. *And that none muſt be Baptized till they come to perfect age, and can make confeſſion of their Faith*: And is this ſuch a ſtrange thing with you, who profeſs your ſelf a Miniſter of the Goſpel, as that you make it ſuch a dangerous Tenent as to ſcorn it, and to account thoſe who hold and practiſe it, ſuch dangerous Sectaries as you do? was not Chriſt himſelf baptized at thirty yeers of age, the *Eunuch* by *Philip*, *Act.* 8. and thoſe of *John* who came and confeſſed their ſins, and thoſe converted at *Peters* Sermon? and yet dare you to reproach this practiſe? would you not account Chriſt and his Apoſtles Anabaptiſts, if they were now living?

Object. *That was the firſt plantation of the Churches, but now the Churches are planted, therefore Infants are to be baptized.*

Anſw. Was there one Rule for them in the infancy, and another for you now? If any ſuch thing, pray produce it, let us ſee the Scripture; but if no other Rule or Command to you, then was to them, be aſhamed and tremble for ever, to reproach this Principle and Practiſe, unleſs you be reſolved to deny Chriſt, and to be the great Antichriſt, ſitting in the ſeat of God, exalting your ſelf above all that is called God.

4. *That Infant-baptiſm came from the Pope and the Devil:* And I pray from whence came it elſe? Firſt, it came not from Chriſt, it is nowhere reckoned amongſt his ſayings, or the Apoſtles Writings: Therefore firſt it came from the Pope, as your Calling did, and you brought it from *Rome* with you; therefore it was well confeſt by a man of your Coat, once diſcourſing about Infants-baptiſm, that it came from *Rome*; its true ſaid he, it came from *Rome*; ſo did we, for all was involved up in the *Romiſh* Religion; but we are come forth,

and

and bring out our Ordinances with us, and ſo refine them, that they are now no longer the Ordinances of *Rome*, but of Chriſt; were they once the Ordinances of *Rome*, and now of Chriſt! a ſtrange change, when the truth is, that they are but anabaptized, or nick-named with the name of the Ordinances of Chriſt; they are as much, and as truly the Ordinances of *Rome* as ever; this is ſuch an evident truth, as that he that runs may read it. Secondly, it came from the Devil, I ſay, not becauſe it came from *Rome*, for the *Pope* poſſibly may hold ſome Truth; but if it came not from Chriſt, then it came from the Devil, and out of that bottomleſs pit mentioned in *Revelations*, of mans inventions; The Devil and mans deceitful heart joyning and juggling together, forms up ſomething in the likeneſs of Truth; this is that myſterie of Iniquity mentioned in Scripture, ſomething like truth, but is not truth; therefore wiſdom is required for the underſtanding of it, not your Univerſity Wiſdom, Arts and Sciences, but that Wiſdom which is from above, which is pure, peaceable, &c.

The ſecond Tenent you lay to their charge, is, *That all gifted perſons may preach without Ordination.* This likewiſe is ſuch an evident and undoubted Truth to all men living in the Light, that they are, or may be ſo far from being aſhamed to own this Truth, as that it is, or ſhall be your ſin and ſhame too, firſt or laſt, to reckon this among the Errors of the Saints; but this is that which hath been the ſubſtance of your Diſcourſe, and ſhall be of mine in Anſwer to you: Therefore I ſhall paſs it in this place; only one word take notice of; There is mention in Scripture of preaching by perſons in Office by Ordination and Gift; but I ſay not that you are the men; and there is preaching by way of Gift only; and although all gifted brethren preach not as men in Office, and Ordained, yet all gifted brethren may preach for the edifying of the body of Chriſt, according to the meaſure of the gift given them, *Rom.* 12.4,9. with 1 *Cor.* 14.31. and 1 *Pet.* 4. 10,11.

3. *That God reveals his will not only by the written Word, but by Dreams and Viſions, which they believe more then the Word, &c.*

Anſw. Firſt, if this be truth, that ſome do hold this Principle, is it ſtrange and ridiculous unto you? hath not God revealed truth to his people formerly by Dreams and Revelations? and dare you deny it, and reprove it now? is God limited, or his hand ſhortened? although its true I ſay, that I believe God doth not often reveal himſelf thus unto his people now: yet I dare not limit the holy

One

One of *Israel* to this or that particular way; and put case some may transgress in this particular, yet I dare say you as deeply transgress on the other hand: 1. To judge the thing it self for the miscarriage of some in it. And 2. In laying it as an *odium* upon all, when it is perhaps the judgement but of a few, if of any at all; for mine own particular, although I dare not be so audacious as to judge the thing it self, God having formerly revealed himself to his servants in this way; yet I know none who profess themselves to have experience of this, *viz.* the knowledge of truth by Dreams and Visions; whether you know any such, or no, or whether it be one of the whimsies of your head, I leave.

2. *They* (you say) *deny all consequences from Scripture, though never so clear, and require express Scripture.*

Answ. You are mistaken, man, in this too; they deny unnecessary and untrue consequences, such as you will often draw for your own ends; and if some tender souls will not permit you to draw any consequences from Scripture, thank your selves for it, who have, by your many lying and false consequences, given them just cause to suspect you, and to believe none of your consequences at all: your consequences are such as these.

1. *Baptism is come in the room of Circumcision; Infants were circumcised, therefore infants must be Baptized.*

A goodly consequence, as true as Scripture; if the people would but believe it, they should never know that the Law and Circumcision came by *Moses*; and that Grace and Truth, and Gospel-Ordinances came by Jesus Christ, *John* 1. 17.

2 *The Apostles baptized houshold*s; *there might be Children; therefore children may be baptized.*

Another goodly consequence, as true as Scripture; if the people will but believe it, it is enough; and why may not the simple Anabaptists, as you account them, draw another consequence that will devour, and swallow up yours at once? that is, There are no children mentioned in those families; and if any, it was contrary to the command of Christ, and known practice of the Apostles to baptize them; and families take their denomination from the major part, or the ruling part; therefore there might be no children; and if any, yet they might not be baptized; therefore this is no good foundation for such a practice. I could instance divers such like consequences of yours, as, Children were brought to Christ, therefore they may be Baptized,

Baptized, &c. but I can give you but a hint and away; but if ſome tender ones dare not believe your conſequences, thank your ſelves for it, in abuſing them ſo groſly in this nature.

4. Tenent, *That the Saints in this life are pure, without ſpot, &c.*

What Sir, will you ſtill perſiſt in your wickedneſs and ignorance? hath not this been the language of the worſt of men in all Ages of the world againſt honeſty, and honeſt men? they are too pure, too holy; are you like them, ignorant of the Scripture? *Cant.* 4. 7. chap. 6. 9, 10. 1 *John* 4. 17. its true, in their own ſight they ſee their ſpots and ſins; but as related to the Lord in the covenant of Grace, they ſee themſelves, in him, juſtified, clothed, and covered with his own righteouſneſs, there is no ſpot at all in them; and whereas you ſay they need not make uſe of that Petition, *Forgive us our ſins*, you manifeſt your ignorance of the truth; for that which they ſay, is, that while a ſoul lives in the enjoyment of mercy and love, its then form or cuſtom that carrieth him to that Petition; but when a ſoul apprehends the want of pardon, let him ask it.

5. Tenent, *No man can with a good conſcience, exerciſe the office of a Magiſtrate under the New Teſtament.*

Anſ. This with divers others, being altogether falſe, I ſhall joyn them up together, as being not worth the ſpeaking to in particular; the 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 22, 24, 25, 26, 27, 28, 29. I joyn up theſe together, becauſe they are all of them forged lyes, inventions come from Hell of purpoſe to ſcandal Truth, and Saints; and therefore in this I ſhall be bold to ſay to you, as Chriſt to the Phariſees, *You are of your father the Devil, becauſe his works you will do, for he was a lyar from the beginning*: and its obvious to all mens knowledge, who are not willingly blinded, that they are honeſt in their Converſations, and prefer honeſty in their Congregations more then your ſelves; if they meet with any ſuch principles, or practiſes, they expel them, have no ſociety with them, nor their owners; they look diligently leſt any profane perſon ariſe, and defile others; but its your ſelves are the men that are guilty of theſe crimes you lay to others charge: I wonder how you durſt be ſo impudent as to charge that upon others, of which you are guilty your ſelves; your ſelves it is that entertain in your Congregations notorious offenders, adulterers, drunkards, ſwearers, &c. and none comes amiſs with you; but if God begin to enlighten any ſoul to ſee into the evil and ignorance of his former wayes, he ſhall be the butt you ſhoot your arrows at, and you

judge him to hell presently for a Sectary: Thus you feed not the sheep, but wolves and goats with lyes and vanity, but you kill them that are fed.

Your selves it is that are seditious and tumultuous. Who preached Parliament and King into a War at first in *England* but the Episcopal and Presbyterian Factions, and left the Parliament again in their greatest streights, when you had but thoughts that your own interest would not stand? who are turned Traitors to their native Country, ready to joyn with *Scots* or Devil in the ruine of it? Your selves, or those you call Anabaptists? who are they at present, that endeavour to kindle a fire in the neighbour Nations, to burn up their own? your selves, or the Anabaptists?

In a word, who are they that refuse, or at least murmur against promising fidelity to the magistrate in the common good? your selves, or the Anabaptists? Let truth be judge, and acknowledge your mistake, and be ashamed for ever, thus grosly to belye the truth, and its servants, laying your own blame and shame upon other mens shoulders.

And put case there be any that pretend themselves to be Christians in that profession you so much contemn, that dishonour truth in any of these particulars mentioned by you: Yet how dare you say they are such all of them, laying the scandal upon the whole, as if because there was one *Judas*, all the Disciples must be Hypocrites? But Sir, if we should judge of you after this manner, we could say more of you, then you shall ever be able to say of us, I trust: I could tell you of Priests Free-willers, Drunkards, Swearers, Whoremasters: what not? should I therefore say you are all such men? but I forbear at present: only this, take heed how you take the Devils work upon you next, to accuse the brethren; if not, I must speak more at large unto you; as to the rest of the particulars you mention, as the Twelfth, that Christ dyed intentionally for all; I say he dyed for all, although not intentionally to save all; for if he had intended to save all, he had not failed of his intention.

17. *That it is unlawful to go to Law.*

Is this such a grievous errour with you? I answer, 1. That its chargeable to go to Law: and 2. That the Apostle reproves it as a sin, and fault in the *Corinthians* 1 *Cor.* 6. 2. *Dare any of you, having a matter against another, to go to Law before the unjust, and not before the Saints?*

And.

And yet you dare to upbraid the Saints who dare not go to Law, and yet you belye them too in reſpect either of perſons or opinion. 1. Of opinion, they deny not going to Law abſolutely, but in caſe of neceſſity, when no other way or means will ſerve; and that too ſecondly, when it tends to the prejudice of their livelihood and being. 2. Of Perſons, Its not all, but poſſibly ſome few tender ſouls dare not own going to Law in any caſe; and I wiſh all were more tender in this reſpect, although they become your reproach and ſcandal more then yet they are.

18. *That wars are unuſeful,* &c.

Anſw. Firſt, it is the judgement of ſome, and I believe of very few, that Wars are altogether uſeleſs.

Secondly, Their judgement is, that Wars are uſeleſs in the Kingdom of Chriſt, and that its uſeful only in the Kingdoms of the world amongſt men for the preſervation of civil Rights; and upon this account are they active in the preſent War, ſo publike, as that I wonder how you could without ſhame and bluſhing mention this particular, but that you ſhoot your arrows ſo at random, as that you neither fear or ſhame before God or man; for thoſe you brand with the name of *Anabaptiſts* and *Independents*, have been, and are the Inſtruments by whom God hath given a being to your ſelves and Nation; though men are blind, and do not, or will not ſee it.

Thirdly, Are you an enemy to the Saints, becauſe they are men of peace and not of War and bloud like your ſelves?

Fourthly, You diſcover much ignorance or wilfulneſs in your accuſations of them, or elſe you could not ſo contradict your ſelf in it. In the ſeventh Tenent, you ſay, *they are tumultuous, and raiſed tumults in* Germany, *and filled it with the fire of Sedition, to the loſs of ſix hundred thouſand men.* And in the eighteenth, *Wars are uſeleſs.* Was there ever ſuch contradictions heard? And truly I muſt tell you, I credit not the Relationof the *German* Wars; I ſee how bold you are in lying, while we are yet alive to give you Anſwer, that I cannot credit that Relation, the people being gone, and their Adverſaries too relate it; I rather think the Prieſts were the cauſe of it, as they were in this Nation; and am confident, if they durſt give a relation of things to another Age, They would ſay as much of the Anabaptiſts, or rather of the baptized Chriſtians of this Nation, as they of old did of thoſe in *Germany*.

19. *That all Ordinances are legal, that the Spirit is all.*

Here you contradict your ſelf again; if another ſhould have done ſo much, you would have thought him not in his right wits.

In the firſt you ſay, their Tenent is, *That none muſt be baptized until they come to perfect age, and can make confeſſion of their Faith.* Here they own baptiſm you confeſs your ſelf; And in the 26. you ſay, their Tenent is, *That after rebaptization they cannot ſin*; in which you belie them as much as ever the Devil belyed Truth; but I paſs: In the 19. you ſay, *They deny all Ordinances*: Is not this contradiction? Truly, you teach people not to believe you, and then you are angry with the people for it.

20. *The Magiſtrate muſt compel none in matters of Religion, but muſt tolerate all.*

Anſw. Can Magiſtrates make men religious? Is it not the work of Chriſt to make men Chriſtians and Religious, and to compel them by the power of love? Or is it the work of the Magiſtrate? I thought where to have you at laſt; within the borders of *Rome*; and indeed Sir, are you come no farther yet? What, a Miniſter of Chriſt? and want the help of the Magiſtrate to make Chriſtians, to compel them to come in unto you? And Sir, Why may not a *Jeſuit* have as good a Church as you, if the Magiſtrate muſt convert them, compel them to come in? and ſo you will have in all. Do you believe that its the work of God to convert? and that he will take one of a City, and two of a Tribe, and bring them to *Jeruſalem*? How durſt you then to bring in all by a Magiſterial Power into the Church? unleſs you reſolve to make them Hypocrites, and to damn them to the purpoſe; or unleſs you ſee it ſtand for your profit and advantage, the cloathing and feeding of your back and belly by the vulgar ſort of people, who are thus deluded by you. And as for toleration, we deſire not the Magiſtrate to tolerate any in their wickedneſs; and if any under the pretence of conſcientious principles live, and allow themſelves in looſneſs, baſeneſs, and prophaneſs, let the Sword of Juſtice be drawn for the execution of Juſtice, upon all ſuch, without reſpect of perſon or opinion, and in it ſhall we rejoyce.

21. *That the Father, Son, and Holy Ghoſt, are not three diſtinct perſons, one in Eſſence, &c.*

But Sir, Who told you they were three perſons? have you it in Scripture, or by Tradition from *Rome*? if in Scripture, produce it when

when you come forth in publike next; for mine own part, I know no ſuch Scripture. And this I ſhall with confidence affirm, that neither Father, Son, or Spirit, are at all called Perſon or Perſons, as God, but its a Title proper only to man, and in Scripture given to none elſe; and therefore come from *Rome*. Be inſtructed now therefore ye wiſe men of the Earth, and do not judge ſo harſhly of honeſt men, becauſe they cannot believe that which is not written in Scripture, and be content to be fools, that you may be wiſe, and let theſe Traditions return to their firſt center.

22. *That Chriſt hath removed the Law, and now the pure Goſpel is the only Rule.*

What, yet more ignorance and malice? Is this one of the wrinkles and deformities, one of the deluſions of that deluded Sect? I wonder you have left out one; this comes very near it, That they expect ſalvation by the Free Grace of God in Jeſus Chriſt; Is this ſuch a ſtrange wrinkle and deluſion with you, that Chriſt hath removed the Law? I pray what was the end of his coming, if not to remove the Law as a diſpenſation held forth in the hands of *Moſes*? *The Law came by* Moſes, *but Grace and Truth came by Jeſus Chriſt*, John 1. 17. Firſt, he came to fulfil the Law every jot and tittle of it; *Mat.* 5. 17, 18. He fulfilled all the righteouſneſs of it; for thus it becometh us to fulfill all righteouſneſs, *Mat.* 3. 15. and ſo is the end of the Law for righteouſneſs to all thoſe who believe, *Rom* 10. 4. Secondly, He hath removed the curſe and condemnation of it, *Gal.* 3. 13. *Rom.* 8. 1. Thirdly, He hath removed the Rule of it, as in the hands of *Moſes*; for there it was the Rule that produced the Curſe, it was a miniſtration of death; and now the pure Goſpel is the only Rule of Saints; And is this ſuch a myſterie and deformity to you? a Miniſter of the Goſpel and ignorant of this Truth? Sir, I muſt tell you, that if you were a Chriſtian in good earneſt, you ſhould not, you could not be ignorant that the Goſpel, the Law of Chriſt is the Rule of the Saints, *Mat.* 28. 20. *Acts* 3. 22. They are married to him and ſubject to him, *Rom.* 7. 4. Chriſt takes all that old diſpenſation, both Moral and Ceremonial, into his own hands, and is the ſubſtance of the Ceremonies, and righteouſneſs of the Moral Law, and now gives forth the ſubſtance of the Moral again, to them, in them, not as a Rule of righteouſneſs, but as a law of love, a law of Grace, and pure Goſpel if you will have it; though you think the word *pure Goſpel* is reproach enough; although you cannot be litterally ignorant that the Goſpel ſignifieth glad

tydings; and is not this glad tydings think you, and pure Goſpel, when a ſoul comes to ſee all the wrath and enmity that was againſt him contained in Ordinances taken away? *Epheſ.* 2. 13, 14. and fulfilled; and now there is no miniſtration of death againſt him; the Law of God is in his heart, within him, without him, a law of love and grace; no death, no wrath, nothing but love and grace, and the love of Chriſt conſtrains ſuch ſouls to yield obedience to him, and to follow him where ever he goes.

But to conclude; the thirtieth Tenent, *They give a Supreme and Independent power in all Eccleſiaſtical cauſes and cenſures to their ſingle Congregations.*

And can you produce any other rule in the Goſpel then this? muſt you needs have one Church to rule over another? or rather your ſelves to rule over the whole? will nothing content you, unleſs you may be Lords over Gods heritage? Sir, we allow no Synodian, nor Claſſical power, but advice and counſel we own, &c. its not an Independent power neither, only independent as to man and creatures, but depending upon Jeſus Chriſt; and if you can produce any other rule in the Goſpel, let us know it, that we may be informed: If you mention *Acts* 15. I ſay firſt, they ſent to Jeruſalem for advice and counſel; and ſecondly, thoſe to whom they ſent, were able infallibly to determine the caſe, *ver.* 28. They could ſay, *It ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burthens then theſe neceſſary things, &c.* And truly were there ſuch Apoſtles and Elders amongſt us, we ſhould gladly acknowledge them, and receive from them; but as for your Claſſical power, we own it nor, we ſubmit not to it, &c. Thus have I briefly run through your Looking-glaſs; and truly it may be a Looking-glaſs for your ſelf, if the Lord open your eyes to ſee into it; wherein you may firſt ſee your ignorance and blindneſs, in calling ſo many precious truths of Chriſt wrinkles and deformities, and deluſions of the deluded Sect. And ſecondly, you may ſee your malice and envy, in charging ſo many falſhoods upon them, when its your ſelves that are guilty of thoſe crimes you endeavour to faſten upon them.

Thus you ſay, *You have given a taſte out of a full ſea, whereby it appears that the Anabaptiſts are no ſuch harmleſs creatures as ſome imagine.* A full ſea it is indeed of lyes and ſcandals on the one part: and truth ignorantly or wilfully abuſed by you on the other part: *No ſuch harmleſs creatures, &c.* if you could by your lyes and ſcandals perſwade people to it; thus dealt the Scribes, Phariſees, and the hypocrites,

pocrites, your brethren in iniquity, with Chriſt and the Saints of old, *Mat.*12.24. *John* 8.48 & 10.36. *Acts* 14.2. You commend thoſe who deſire to ſee more of their Errors, to Mr. *Edwards Gangrana*, and the reſt of your brethren in the ſame iniquity with you; but you do well to commend them to the *Gangrana*, the vileſt viper that ever appeared in the world againſt Chriſt and his truth, and Saints; herein juſtifying your brethren in their iniquity, and ſo drawing upon your ſelf all the righteous blood ſhed from *Abel* until now; you build the Tombs of the Prophets, Chriſt and his Apoſtles, pretend high eſtimation of them, Phariſee-like, *Mat.*23. from the 29. to the end.

Well, you draw your concluſion, *How needful is it both for Church and Common Wealth, to joyn the labour of the Univerſities for confutation of the Anabaptiſts?*

Indeed Sir, you had need joyn all your forces, Church, Commonwealth (that is, the Magiſtrate) Univerſities, and all for the ſuppreſſion of truth: I wonder you had not conjured the Prince of darkneſs to your aſſiſtance in this great work and undertaking; it ſeems their errors are ſo great, ſo dangerous in your eye, as that you fear miſerably ſome great diſaſter or change: you cry out lamentably upon their doctrine, as that it will bring deſtruction to Church, State, Souls, all.

But what are their principles that are ſo full of danger?

Anſw. I ſhall give ſome brief hints, 1. That Juſtification and Salvation is by grace alone through Chriſt, without any relation to any thing done by the creature.

2. That this Juſtification and Salvation is enjoyed by faith.

3. That this faith is the gift of God.

4. That where this faith is truly wrought, it produceth an univerſall obedience to the whole Law of Chriſt, and that its the Believers priviledge only to be baptized.

5. That obedience to Magiſtrates is the will of God, and they ſubmit for conſcience ſake.

6. That believers are to preſs forwards after perfection, in the uſe of lawfull means, as Prayer, Preaching, Conference, Fellowſhip, &c.

7. That none are the Miniſters of the Goſpel, but ſuch as have received the Spirit, and power from on high.

8. That the Spirit of Chriſt and the Scripture, is ſufficient for the Miniſters calling, and both Miniſter and Peoples ſalvation.

9. That its the work of the Lord, and of him alone in the Miniſtery of the Goſpel, to convert and build up ſouls.

10. That

10. That all the Saints may and ought to exerciſe their gifts for the good of others, according to the meaſure they have received.

11. That it is their duty to be men of peace, and as much as in them lyeth, to live peaceably with all.

12. That a vizard and ſhew of holineſs and innocency to deceive others, without the power and life of godlineſs, is the deepeſt hypocriſie, and ſhall be puniſhed with the deepeſt damnation.

13. Their expectation is of a change in the day of the Lord, wherein they ſhall be made conformable to him in glory.

14. And in the mean time they are ſaved by hope, that as the Anchor of the ſoul is caſt into that which is within the vail, where they are held both ſure and ſtedfaſt.

Where they are cheared and comforted againſt all the black mouths, and falſe ſcandals, and lying tongues of Devil, Prieſts, or men that ſhall be opened againſt them, notwithſtanding you fear not, neither tremble to do the work of the devil, in laying falſe ſcandals and accuſations to the charge of Gods Elect without juſt cauſe: the Lord will in his time reprove you, and rebuke you. Well, but I paſs by, becauſe I muſt haſten to your Arguments. I ſhall only take notice of a word or two more, becauſe its bootleſs to trace you in your folly.

You ſay, *You have forborn all gall and bitterneſs, and tempered your reproof with love and meekneſs; that you have dipt your nails in oyl; that your witneſs is on high, that you have done nothing out of envie, ſpleen, or paſſion, to the perſons of the men, &c.*

Truly Sir, you have buttered words, were your deeds anſwerable; when the truth is, that there is nothing elſe but gall and bitterneſs, lying and falſe accuſations; are theſe words rowled in Sugar? you would fain be ſhut of them, have them baniſhed the Nation: I thought to what your ſugred words would amount to at laſt; and indeed no wonder; for it is the beſt portion that ever the world could afford the Saints.

As for your enſuing Preface unto your firſt Argument, I paſs it over, becauſe in anſwering your Arguments, I ſhall anſwer thoſe things which ſeem to have weight in them, becauſe reiterations are both needleſs and uſeleſs.

The Arguments againſt the Preaching of gifted Brethren, Examined and Anſwered.

Argument I. *If God were angry with thoſe in the time of the Law that did uſurp the Prieſts office, then he (being Jehovah, the ſame for ever) will be angry with thoſe in the time of the Goſpel that do uſurp the Miniſters office; But God was angry with thoſe in the time of the Law that did uſurp the Prieſts office.* Ergo, *He will be angry with thoſe in the Goſpel that do uſurp the Miniſters office.*

Your Major you ſay is clear from the immutability of Gods nature; he is the ſame, that is truth; But for to give you a diſcovery of the Fallacy, and weakneſs of your Argument; I ſhall give you a two-fold Anſwer.

Firſt, Your Major joyns the Prieſthood of the Law and the Miniſtery of the Goſpel together; when the truth is, there is no compariſon between them; The Prieſts were to offer Sacrifice, and they only to teach the people, and to miniſter about the things of the Altar, as they were Types of Chriſt the great high Prieſt, who offered himſelf once for all, a Sacrifice for the ſins of his people. But the Miniſters of the Goſpel, they are no Types of Chriſt, they do not offer Sacrifice for ſin, &c. Therefore there is no compariſon between them: none might meddle with the office or work of a Prieſt, becauſe it was appointed of God, and did ſo clearly repreſent that great high Prieſt Chriſt Jeſus; but the work of a Miniſter of Chriſt, is to declare forth what they have heard and ſeen from the Lord Jeſus, who is already come, 1 *John* 1.1,2. and this is the work of every Saint, according to the meaſure of the gift received.

But ſecondly, I anſwer, I grant the truth of your Major in the terms; but I deny that gifted brethren uſurp the miniſterial office in their preaching; uſurpation is a ſin; but for men to ſpeak of the things of God according to the meaſure they have received, is no uſurpation, *Rom.*12.6. 1 *Pet.*4.10,11. nor ſin, but every Chriſtians duty; although you by your Logick and Rhetorick, and forged innovations, and abuſive Interpretations would amaze and amuze the world, and affright the Saints with *Uzzah* and *Korah*, *Dathan* and *Abiram*, &c. But know, that they are ſuch as never came from Chriſt, but the ſmoke aſcending out of the bottomleſs Pit, endeavouring to darken the bright ſhining of the Sun of righteouſneſs in and by the Saints, *Korah*,

Dathan and *Abiram* were ſmitten for doing that they were forbidden; you ſmite the Saints for doing that they are commanded, and for which they are commended, 1 *Cor.* 14. from the firſt to the fifth.

You apply that unto the gifted brethren, which retorts it ſelf juſtly upon your ſelf; For firſt you ſay, *uſurpation to the Office of the Miniſtry is a great ſin*; gifted brethren only exerciſe their gifts, not uſurp the Office; but your ſelves it is that uſurp the Office without the gift; many, yea, moſt of the Miniſters of the Nation uſurp the Office; but for the gift, they are not only ignorant of, but enemies to it.

And ſecondly, not only uſurp the Office without the gift, but uſurp the Office likewiſe without any colourable ground for it; They cry up Office, Office of the Miniſtery, when they know not what it is, and have no more authentick Authority for their Ordination to their Office, then the Pope and the Devil can give them.

You inſtance *Korah*, &c. and apply it to the preaching brethren; but truly, if the Lord give you eyes but to ſee it, you might more truly apply it to your ſelves, you thruſt your ſelves into the Prieſts Office, as if you were holy, and none but you; and you muſt do all, and monopolize all to your ſelves, when you have no more to do with the Office of the Miniſtery, nor have no more Calling to it then *Korah* and his Company, or the Devil himſelf.

I prove it thus: Firſt, Thoſe who uſurp the Office of the Miniſtery to themſelves, and have no more Call unto it, either according to the letter or the Spirit, then *Korah* and his Company, are guilty of *Korah's* ſin; but the Miniſtery of the Nation have no more Call unto it, then *Korah* had. *Ergo*, They are guilty of *Korah's* ſin: 1. They have no Call according to the letter by a right Ordination; for that they have loſt in *Rome* long ſince, and now have brought forth the carkaſs, the form only, and like children bleſs themſelves with that, as if they had found ſome great pearl.

Secondly, There is no Call from the Spirit; they then ſhould live in the Spirits light, and not in the darkneſs of the Devil; and do the Spirits work, build up the Saints, encourage them, in exerciſing their gifts for their mutual good and building up, not hinder them and reproach them for ſo doing, bear their weakneſs, cover their infirmities, reprove with meekneſs and love, not belye them, ſcandal them, falſly accuſe them, like the Devil. And whereas you ſay, *'Tis dangerous for men to preach without a Call, and 'tis dangerous for people to hear ſuch*; I ſay its truth, but gifted brethren do not preach without

out a Call, their gift and opportunity is their Call; But you it is that preach without a Call; for the gift in moſt of you, it is a ſtranger, and you are ſtrangers unto it; and believe it, the puniſhment will be great, the earth will cleave and ſwallow you up in concluſion.

To what you have added in your third Edition: I add this Anſwer. You ſay, *Remember Hind*, &c.

Sir, Are you ſo impudent as to reproach Saints and Truth with particular mens ſins and faults? Might you not upon the ſame account reproach Chriſt himſelf? behold one of his own Diſciples betray him, and *Peter* denying him; an old trick of the Devil to reproach truth withal. If I ſhould deal thus with you, as juſtly I might, I could tell you of a zealous Preacher of your tribe, one *Williams* of *Munton* in *Somerſetſhire* got his ſervant with Child, and was outed by the Committee of that County; and another of *Chard* in the ſame County, very zealous and like your ſelf, preached bitterly againſt Sectaries; yet got one of his neareſt friends daughter with Child, and was outed likewiſe by the Committee; another very near the ſame place did the like. And upon this account, it may eaſily be made manifeſt, that there are not a filthyer Generation of Adulterers and Devils in the Nation, then the men of your own Coat and Calling.

You ſay, *That for it he hath been caſt out of his gathered Church.*

A diſcovery of their integrity; they cannot bear them that do evil, that ſay they are Jews and are not; but you entertain drunkards, whore-mongers, and prophane perſons, all ſorts in your Congregation, both of Prieſts and people, and never caſt them out; a demonſtration that you are no Church of Chriſt, but the Synagogue of Satan, a Cage of unclean and hateful birds.

Argument II. *If none may Preach but ſuch as are ſent, then every gifted brother may not preach; but none may preach but ſuch as are ſent.* Ergo. *Every gifted brother may not preach.*

Your Argument in the Minor I grant; but the Major I deny, that although its true, none can preach according to the intention of that Scripture, *Rom.* 10. 15 *viz.* for the working of faith and converting of ſouls, yet it doth not follow that every gifted brother may not preach; for every gifted brother is ſent to preach according to the meaſure of the gift received. And your grand miſtake in this Argument, is in the word *ſent*, whereas that word *ſent*, relates to the internal power of the Spirit in the Saints, by which they are enabled to ſpeak a word in

ſeaſon to the very fool; you underſtand it to be an outward miſſion or ſending, a poor and low interpretation.

The miſſion, you ſay, *implies three things: Election by the Churches, Probation and Examination by the Presbyterie, ſeparation by ordination of the Presbyterie.*

Firſt, *Election by the Church*; But by what Church? not your Parochial, Provincial or National Church; The New Teſtament never knew ſuch a Church, nor Chriſt in the New Teſtament never did, never will own ſuch a Church; a company of ignorant prophane carnal creatures, both Prieſt and people; yet have gotten the name of a Church and Miniſtery, bleſſing themſelves in that name, and yet are ignorant what it is; for a Church of Chriſt to whom Election belongs, are a company of Believers, Saints gathered out of the world by the power of the Lord in the Miniſtry of the Goſpel, 1 *Cor.* 1. 2. *Act.* 2. 47. *chap.* 4 32. But you are Enemies to this Church, rail, reproach, perſecute; they are the object of your ſcorn and malice. I grant, that where ſuch a Church is, Election belongs to them; yet I ſay, a man may be ſent to preach, though not elected by the Church, *Act.* 8. 1. 4. The whole Church *being ſcattered, preached*; and I ſuppoſe none dare ſay, that all of them were Elected and Ordained: for I ſaid before, there is a preaching by way of gift and office, and preaching by gift only; and its the Churches joy to ſee her Members gifted and exerciſed in this way: But as for your ſelves, as your Church is no true Church, nor your Miniſtry no true Miniſtry: ſo you fail likewiſe in your Election by that Church; for you are in your way firſt ordained, and then you are ſent to your Churches, Pariſhes, whether they will or no, and you take them by violence, if you have a mind to their Tythes, you will be their Miniſter, though never elected by them; and afterward, if you have a Call to another place for your advantage, you will leave them again, and imbrace the ſecond, and the third too it may be; yet you dare be ſo bold as to tell of your electing by the Church; whereas firſt, it is no Church, but a Pariſh conſiſting for the moſt part of ignorant, carnal ſouls; and ſecondly, you preſs your ſelves upon them whether they will or no for the moſt part; where then is your Election by the Church of Chriſt? thus you fail in the firſt part of your miſſion, non-Election by a Church of Chriſt, and then I pray who ſent you? upon your own account.

Your ſecond is, *Probation and examination by the Presbyterie*; the Scripture you produce, is, 1 *Cor.* 14. 32. *For the ſpirits of the Prophets are ſubject to the Prophets*; *&c.*

A learned interpretation of this Scripture! the ſpirits of thoſe who are to be ordained to preach, muſt be ſubject to the examination and probation of the Presbyterie, when there is not the leaſt hint or intention of ſuch a thing in the words, for the Apoſtle ſaith, *Ye may all propheſie one by one*: what, all the Presbyters? *Nay all the Prophets*; but who are they? *All the gifted brethren*: See *ver.* 34. none are prohibited but women: *Let your Women keep ſilence, for they are not permitted to ſpeak*, but men are permitted.

Obj. The Lord intends Prophets only; and its ſaid in another place, 1 Cor. 12.29. *Are all Apoſtles? Are all Prophets, &c?* The interrogation implies a negation; all are not Prophets.

Anſw. 1. All are not Prophets.

Secondly, All that have the gift of Propheſie, are Prophets, and may ſpeak, and ought to ſpeak, for the edifying of the Church, as in its place I ſhall let you ſee more at large.

Now, if all that have the gift of Propheſie, that is, to ſpeak to the edifying of the Church, may Propheſie, *ver.* 3. then this may occaſion confuſion, ſome may ſay, and you ſay ſo too: *Nay*, ſaith the Apoſtle, *the ſpirits of the Prophets are ſubject to the Prophets; For God is not the author of confuſion, but of peace, &c.* That is, when one Prophet, or gifted Brother hath ſpoken, and another hath any thing revealed, *let the firſt hold his peace*: but how can he hold his peace? the ſpirit of Propheſie is ſtrong and violent, and men cannot contain themſelves, it's like fire within them; *Numb.* 11. 25. 1 *Sam.* 19 20. to the end. But ſaith the Apoſtle, there is no ſuch thing in this propheſying, *For the ſpirits of the Prophets are ſubject to the Prophets*; that is, they are able to contain themſelves, and be ſilent, while another ſpeaks, &c. elſe it would occaſion confuſion; *But God is not the author of confuſion, but of peace.*

So that the ſum of all is, That he that is a Goſpel-prophet, can contain himſelf, and be content to hear another ſpeak as well as himſelf, &c.

By all which, it appears that a man may be ſent, and may Preach, or Propheſie, without ſuch an approbation or examination as you ſpeak of; elſe thoſe, *Acts* 8. acted unlawfully in preaching without any ſuch Probation.

But to return to your ſelves, you come ſhort of any ſuch probation by the Presbyterie; its true, there was a Presbyterie in the primitive times; but what is that to you who know no true Church, nor Mi-

niſtry, but are enemies unto it? you have only Popiſh forms amongſt you without the power; the name of Church-Ordinances, Miniſters, but are indeed, and in truth, enemies to Church, Ordinances, and Miniſters; reproach them, perſecute them, and are for the moſt part a pack of cheaters and deluders of the people for your own advantages.

I own probation by ſuch a Presbytery the Scripture ſpeaks of, before admiſſion to office, (although ſtill, I ſay men may Preach as gifted brethren without any relation to office) but as for your Presbytery, it was conceived in Hell, brought forth in *Rome*, and yet lives, and pants for breath in *England*, but its end is to be burned: See *Eſai.*65. from 11. to 16.

Your Third, in your miſſion, is, *Separation by ordination of the Preſbytery*: which thing I own, as relating to perſons in Office, by a lawful Presbytery; yet ſtill I have two exceptions.

1. Not that Ordination to office ever did, or ſhall, where its right, prevent the gifts of the Brethren. No Sir, it was not the end for which it was appointed.

2. You have no ſuch Presbytery; therefore no ſuch ordination; you have yours by ſucceſſion from the Pope; only you have of late altered the name from Biſhop, Prieſt and Jeſuite, to Presbyter; but the nature is not changed, as deeply ingaged, and inraged againſt the truth as any Jeſuite in *Rome*: and I aſſure you, I ſhould as freely accept of the Prayers and the hands of a pack of Jeſuits, as of yours, as relating to this of Ordination.

But to return to the word *Sent*, where, it ſeems the force of your Argument lieth, wherein you are ſo much miſtaken; you judge it to be the outward miſſion, conſiſting of *Election*, *Probation*, *Ordination*; whereas in deed, and truth, it hath the leaſt relation to it, if any at all; my grounds are theſe:

1. From the nature of the word and work: the word *Sent*, in thoſe high things of God, relates to God, and his ſending immediate. So Chriſt was the *Sent* of the Father, to do the Fathers work: thus was *Paul an Apoſtle*, one *ſent* not of men, neither by man, but by Jeſus Chriſt, *Gal.* 1. 1. and he was ſent not to Baptize, but to Preach the Goſpel, 1 *Cor.* 1. 17. ſo the word and work joyned together, it being a heavenly work, preaching of the Goſpel, its a heavenly ſending that is here intended.

2. The manner of expreſſion, the interrogation, which, as you ſay, and its granted, *implies a ſtrong negation*; *how can he preach except he be*

be ſent? viz. He cannot preach, &c. that is, he cannot preach in the Spirit and power of the Lord, to the converſion and building up of ſouls, except ſent by Jeſus Chriſt in the power of the Spirit: and if ſo ſent, he can preach, and doth preach, though all the world ſay him nay; and you being ſo much miſtaken in the truth, no wonder you have ſuch a company of Divines, as you are pleaſed to call them; all the Miniſtry of the Nation are ſent, by your account: for you have all one manner of call, and ſending, according to the outward form; if one be ſent, then all are ſent: & think you, did the Lord ever ſend forth ſuch a company to preach his Goſpel, of idle, drunken, whoring, proud, covetous, envious, ignorant, profane perſons, as the moſt part of them are? nay, and ſome too ſuch dunces, ſots, that all their wit cannot make a Sermon in your way of Sermon-making; yet theſe have the ſame ſending with you, according to your interpretation of that word *Sent*.

And this I muſt tell you, that if God enlighten any of your profeſſion in the Truth, they renounce this kind of ſending, trample it under feet, return it from whence it came: But to return, men can preach by your miſſion; but they cannot preach unleſs ſent of God to convert Souls, in the power of the internal ſending.

But to proceed to the third Argument: If this be ſuch an outward miſſion, or ſending, as you imagine, then it makes all other preaching unlawfull; for its ſuch a ſending, as that there is no preaching without it; how can he preach? then what the Apoſtle writ to the Church of *Corinth*, 1 Cor. 14. *You may all propheſie one by one*, was unlawful; and the preaching of ſcattered brethren, *Act.* 8. was unlawful; the preaching of *Paul*, *Act.* 9. 20. immediatly after his converſion, before he was ſeparated to the work of the Miniſtry, *Chap.* 13. 2. was unlawful, and he had cauſe to repent it, if what you affirm were truth: but he rejoyces in it, *Gal.* 1. 15, 16, 17. *No ſooner was Chriſt revealed in him*, but he preaches him; *he Went not up to Jeruſalem, to them that were Apoſtles before him, &c.*

But to the great objection that lyeth in the way againſt you, *That gifting is ſending, and all gifted perſons are ſent, &c.* And know, this will yet lie in your way, and is not ſo eaſily removed as you imagine: you pretend a diſtinction between gifting and ſending.

Many thouſands in the Nation are gifted (you ſay) *but may not, dare not preach, &c.*

Your gifted brethren (it ſeems) may not, dare not preach; you keep them in ſubjection; but your ſent ones, though no gift at all,

they

they may and dare to do it, or abuſe it; and what account will you give to the Lord for this at laſt, think you?

You ſay, *None may preach in a conſtituted Church without ſending*, in your way: And yet in the conſtituted Church of *Corinth* they might all, (*viz.* who had the gift) *propheſie one by one*; you inſtance *Barnabas* and *Saul*, Act. 13 1,2. *who though they had gifts, muſt be ordained*: Yet *Saul* preached, *Act* 9.20,21,22. before he was ordained, or had ſeen the Apoſtles; ſee *ver.* 27. And when *Paul* and *Barnabas* were Ordained, it was not to preach in a conſtituted Church, but to the world, as you may ſee *Act.* 13.

You ſay, *If bare gifts be a ſufficient Call, &c. Then gifted Boys may preach, as the little gifted Boy at* Stafford.

And why not Sir? will you limit the holy One of *Iſrael*, and dare you reproach the Scripture, as you do? *Out of the mouths of babes and ſucklings he ordained ſtrength*, and will confound his foes.

Then gifted Women may preach, you ſay: This is your own concluſion; becauſe we ſay, as the Scripture ſaith, that gifted brethren may preach or propheſie; therefore you in reproach will conclude, that *gifted Women may preach*; but it's your concluſion, and to your ſelf I leave it; and according to the myſterie of the truth, I think there are but few, if any, beſides women preachers among your ſelves.

You produce *Mat.* 10.1.5. which you ſay fully clears the ſcruple, *Where Chriſt diſtinguiſheth gifting men, from authoritative ſending*, ver. 1. *he gifts them*: ver. 5. *he ſends them*.

I anſwer: Firſt, Is this ſuch a ſending as you have talked of in your Miſſion, Election, Probation, Ordination? or an immediate ſending, as he ſent *Paul* before he was Ordained? Here is not a word of Ordination, but ſending; no laying on of the hands of Chriſt, but gifting, ſending; and ſo the gifting and ſending of the gifted brethren, is when the Lord enables them in a meaſure unto it, and ſaith in them, to them, *Go*, as in *Paul*, *Gal.* 1. 16. As for thoſe gifts you mention, *Mat.* 10.1. I querie, if you or any of your ſent Brethren have thoſe gifts, or if you are ſo ſent as thoſe, *ver.* 5.

You conclude two things that muſt concur in making a Miniſter, *Gifts, Abilities, Qualifications both of life and learning*; This, if rightly underſtood, is a truth, and I freely own it.

But you ſeem *Page* 12. to bring in a mixture, a hodge-podge, *Arts, Sciences, Latin, Greek, Hebrew, &c.* And is it true indeed, that theſe gifts are required in a Miniſter? then no Miniſter without them.

them. I wonder then the Apoſtles could be Miniſters, who are ſaid to be illiterate, or unlearned men, *Act.* 4. 13. Or were they made partakers of the Spirit of Chriſt? and are not the Saints now? yea, or elſe they are none of his, *Rom.* 8 9. and is not the ſame Spirit ſufficient now as then? yea certainly, to thoſe who truſt in him; but its the ſpirit of Antichriſt that ſeeks out after humane helps to ſupply the room or want of this Spirit of Chriſt: and having gotten it, they grow proud of it, are ſelf-conceited in it, make it their great Idol, and dare reproach the Spirit and power of the Lord appearing in his Saints.

Secondly, *He muſt have power and authority from the Presbyterie to exerciſe his Gifts: he muſt not run before he be ſent.*

I have anſwered this already: What *Presbyterie* ſent *Paul* when he preached? *Act.* 9. or the ſcattered brethren? *Act.* 8. *&c.* And where is that *Presbyterie* among you, that have power thus to ſend? It ſeems you have high eſteem of your *Presbyterie*: elſe you would not mention it ſo often, when its but a new trick of the Devil to give another name when the Prelate was out of date; Alas, you were ignorant of *Presbyterie* your ſelves not long ſince: but now the name lifts you up to Heaven, although the nature of the Prelate ſtill remains. I ſuppoſe you harp ſo much upon this ſtring, that ſo they might preach nothing but what you approve, and then your dark kingdom might it may be ſtand the longer; but the Lord Jeſus will conſume and deſtroy Antichriſt, *With the ſpirit of his mouth, and the brightneſs of his coming.*

You ſay, *All Preachers are ſent either by God, or by the Devil, &c.*

To this we fully aſſent, without *Tertullian* your witneſs; and I pray you look you unto it; Are thoſe who miniſter according to the meaſure of the gift given them, in your account, *intruders, uſurpers, ſent of the Devil, or of God*? Look to your ſelf man (you are upon a very ſharp point, and keen rock) leſt you fall, or be ſplit before you are aware: Therefore I beſeech you take a little view, who are likelieſt to be ſent from God or the Devil, your ſelves, or your gifted brethren? The gifted brethren exerciſe the gift they have received, either firſt, when occaſion and opportunity is offered to inform the judgement in the Goſpel of Grace and Truth, that ſo, if the Lord work, ſouls may be enlightned and converted: or ſecondly, to build up the Church *in its moſt holy Faith*; he doth his Office as a member in the body, that it may *grow up in him who is the Head.*

Your ſelves, Firſt, make up a Church, a body, as you call it, of Chriſt, a monſtrous body of prophane ones, and give them Ordinances, tell them they are Chriſtians, and ſo delude them, and without infinite mercy damn them for ever.

Secondly, Are ignorant of, and enemies to the truth, Saints and Servants of God.

Thirdly, Do not the work of Chriſt, preach, baptize Believers converted, gather Churches, build up Saints, but the contrary, by way of oppoſition to all.

Fourthly, For the moſt part, are carnal, looſe, baſe in converſation; not ſo much as common civility or civil honeſty; yet all one ſending.

Now be your ſelves judges who are ſent from God, and who from the Devil; who doth the work of Chriſt, and who the work of the Devil? *Oh conſider this you who forget God, leſt he come and tear you in pieces, and there be none to deliver.*

Pag. 13. You ſay, *'Tis for Wolves and falſe Prophets to be ſelf-called, and to come of their own accord, &c.*

Anſw. You ſay truth. They are wolves who are Self-called, *Thieves and Robbers, Joh.* 10. you mention it; but the Query lieth here ſtill, Who are the Self-called ones, you or the preaching brethren? And ſo who are the wolves, you or them? Gifted brethren they preach only by Gift as they have received, as I ſaid, either for converſion or building, that they might inform others in the ſame truth they themſelves are informed, or comfort others *With the ſame comfort they themſelves are comforted.*

But you, who boaſt ſo much of your ſending, you come indeed, and are not ſent; for firſt, you *come not in at the door, but in at the window*, the door is Chriſt and his Spirit, and there is no other door that admits to preaching; ſee 1 *Cor.* 12. *there are many Gifts, and Works, and Operations; but ſtill the ſame ſpirit who worketh all in all.* But you have found out another way, your Popiſh Ordination; and none muſt preach but ſuch, juſt as the Pope and the Prelates; ſo your ſelves walk in the ſame ſteps: you are the Thieves and Robbers that climb in at the window, or ſome other way; a hole you have made for your ſelves to creep in at: and ſecondly, the end of your coming in, is to ſteal, rob, and to carry away to enrich your ſelves with the worldly gain, the fat Tythes of the peoples labors and encreaſe: but thoſe who come in by the door, Chriſt, they dare not do it, nay they

dare

dare not but like honeſt and true men, deſcry and diſcover the thief and the robber, that ſo he may be known and avoided.

And as for Wolves, who are they but ſuch as devour the ſheep? *I ſend you forth* (ſaith Chriſt) *as Lambs among Wolves*; its the property of Wolves to devour the Lambs, how have the Popiſh Wolves devoured? let Queen *Maries* daies witneſs; Epiſcopal Wolves? let the Prelates daies witneſs; Presbyterian Wolves? let latter times; if they could have prevailed, they would have ſuckt the blood of almoſt all the Lambs of Jeſus Chriſt in this Nation ere this. Poſſibly you may account us Wolves, becauſe in word and writing we diſcover your baſeneſs and unrighteous waies: be not miſtaken Sir, Light cannot but diſcover Darkneſs: but there is no ſpirit or principle of perſecution in us, we deſire not the Magiſtrate to meddle with you, or to hinder you from preaching, if you turn not Traytors to the State; the Wolves it is that bite and devour, that make the Lambs their prey; but the Lambs are meek, patient, ſuffering, not biting and devouring, &c. But ſtay awhile, go not off triumphing; If what you ſay be truth, That the gifted brother was *ſilent at this Argument*; yet believe it, it was not the Light that ſhined in it that overcame him, but your cunning ſophiſtrry in reaſoning: but believe it, your own Argument will burn up all your *ſending* in concluſion, and then you ſhall confeſs that gifted brethren may preach the Goſpel. You ſay *Goliah fled*; but you are miſtaken; I ſuppoſe rather it was little *David*; and at preſent great *Goliah* gets the victory, *Goliah* with his Armour of proof, Univerſity ſtuff, &c. but *Goliah* muſt be routed in the end.

Now to your third Argument.

If all that have gifts may preach, then all that have gifts may baptize; but all that have gifts (ſay you) *may preach*, Ergo *all that have gifts may baptize.*

In my anſwer to this Argument, I ſhall paſs by what the gifted brethren anſwered, as you make mention with ſo much reproach and ſcorn, as if you had ſate a long time in Scorners chair: for mine own particular, I grant the truth of your Argument, That gifted brethren may preach, and may baptize, and give the Supper too; and that I have to do, is to make good this principle, which I doubt not but I ſhall with much light and evidence of Truth; and then this Argument

is routed and blown away with the wind of truth as the morning dew before the Sun.

My Arguments are theſe: Firſt *John*, the firſt preacher of Repentance, and baptizer in the water, to the waſhing away of ſin by the blood of Chriſt, yet had no ſpecial miſſion, nor did any miracle, *John* 10. 41. but by divine inſpiration, according to the meaſure he had received, ſo he preached, and ſo he baptized; its true, he was propheſied of before, and ſent in a ſpecial manner to prepare the way of the Lord, &c. yet he did his work in an ordinary way, as a gifted brother, if you will have it ſo, not extraordinarily gifted and ſent. See *Joh.* 1 31. he preached Chriſt, and baptized into his name, and knew him not; like many an honeſt ſoul, that are ſpeaking of Chriſt, and preach of him too, when they have but ſhattered and ſhallow apprehenſions of him, there being ſuch a worth in him, that a ſoul that hath had but a ſight of him, and an intereſt in him, cannot but declare him, as the woman of *Samaria*, *John* 4.

The ſecond ground is from *John* 4. 1, 2. The Diſciples of Chriſt then were the ordinary Chriſtians, the alone Church of the Goſpel, Chriſt the Head, Paſtor, and Shepherd; yet it is ſaid that *Chriſt baptized not, but his Diſciples*; compare this Scripture with *Act.* 10. to the latter end, *Peter commanded them to be baptized*; not that he did it himſelf, but commanded them; and its very probable that there were ſome gifted preaching brethren with him who did the work; and the like aſſiſtance might he expect when the 3000 were converted and added to the Church, *Acts.* 2. and *Act.* 8. *The ſcattered brethren went preaching the Goſpel*; and Chap. 11. *The hand of the Lord was with them, and a great number believed and turned to the Lord*; and the ſame who converted them, baptized them, if they were at all baptized, for they gathered them into Church-fellowſhip. *But the Apoſtles hearing of it, ſent Barnabas to confirm and ſtrengthen them*, which he did, *ver.* 23. not baptize them: Thus it appears that preaching Diſciples may baptize, not that they muſt: *Paul was ſent, not to baptize, but to preach*; yet ſeeing he was ſent to do the greater, he might do the leſſer, and did it too.

Object. *This is that will breed confuſion in the Church; no need of Officers, if any gifted brother may adminiſter Ordinances.*

Anſw. Which ſhall be my third Argument too; That Officers, Paſtors and Teachers are not for the being of the Church and Ordinances; they are both before them, and without them; but they are rather

ther for the wel-being of the Church; there is nothing to be done in the Church, no Ordinance to be adminiſtred, but a gifted brother may do it, with the approbation of the Church; but becauſe of conveniency and order, therefore ſome men are choſen forth to act in behalf of the whole, for the good of the whole; not that ſuch men, thus choſen, ſhould uſurp ſuch power and authority to themſelves, as to ſet up themſelves above all, and ſtifle the grace and workings of the Spirit in others; its time then to dethrone them again; and the work of a Paſtor or Teacher doth not conſiſt all in preaching and baptizing, as Prieſts now adayes think, but in knowing the ſtate of the flock, *in watching, in reproving, in admoniſhing, in rebuking with authority, in the Spirit and power of the Lord*: There is no one thing that I know belongs to a Paſtor, but a gifted brother may do it; it is his duty when time, opportunity and liberty cals for it; only the brother doth it according to his gift, as a member; the other waiting on his office, as one entruſted by the Church more then ordinary for that end.

It is with the Church in this caſe, as with a body Politique, that needs Magiſtrates and Officers: not for its being, but for its wel-being; its not Magiſtracy that gives a being to a People, but a People gives a being to the Magiſtracy: and the Magiſtracy is or ſhould be for the Peoples good. So it is in this caſe with the Church; its not the Paſtor that gives being to the Church, but the Church gives being to the Paſtor: the Church and Ordinances are before Paſtors.

Object. *But there muſt be ſome one or other to preach for the gathering of the Church, and ſuch a one is before the Church, and may be ſaid to give being to the Church.*

Anſw. True, but we are not now ſpeaking about preaching out of, but in a conſtituted Church. And ſecondly, out of a conſtituted Church gifted brethren may preach for the gathering of a Church or Churches; and if God give a bleſſing to them, and manifeſt his preſence with them, as thoſe *Act.* 8. with *Act.* 11. they may baptize them, and gather them into fellowſhip, as they did.

You pretend abſurdities that will follow: *If men may preach without a call, they may baptize, deliver the Supper, exerciſe Church cenſures without a Call.*

I ſay it is not without a Call; the Churches freedom or deſire is call enough for either, if the party be gifted to it; all lawfull Cals to preach, either within or without, are ſutable to the gift. If no gift,

the Call is unlawful; and that Church which hath power to call an Officer, hath power to call forth any gifted brother to do service for the Church, if he have a freedom within himself to do it.

But you say, *then gifted boyes, and gifted Women, and gifted Midwives may preach, if all gifted persons may preach*: But by the way, pray Sir, what is the difference between women and midwives? you might have done well to distinguish; for I thought midwives had been women all this while; but I have told you already that there is difference between gifted brethren, and gifted women; that is your own nonsensicall conclusion, *because gifted men may preach, therefore gifted Women.*

Secondly, Should I give by way of concession, though not grant, That its not lawfull for men out of office to baptize: yet they may preach; and that 1. From the command; for its not the reasoning from the greater to the less will serve you, but its the command that makes things lawfull, or unlawfull; there is a command of preaching, if not of baptizing. *Rom.* 12. 3, 6. 1 *Pet.* 4. 10, 11. Examples, *Act.* 8. 4, and 9. 20. and 18. 26.

2. Preaching and Baptism were not so united together, as never to be separated (as you pretend) See 1 *Cor.* 1. 17.

But to your fourth Argument.

If no Priest or Prophet might offer Sacrifice under the Law without a Call, then none may preach the Word, or deliver the Sacraments under the Gospel without a Call; but no man might offer Sacrifice under the Law without a Call. Ergo, &c.

This Argument is one in substance with your first: I thought your University Divinity had delivered you from such Tautologies; and although I suppose there is enough said in mine Answer to the first for satisfaction to both, yet I shall follow you in this likewise, that so I may not leave one stone unturned, nor any part of your warlike frame uncharged, that so your Pulpit-Guard may be wholly and totally routed. And to your Argument I give you a treble Answer;

First, that there is no comparison to be made between the Jewish Priests, and the ministers of the Gospel, although indeed your selves in many things run parallel with them; but this I have answered to your first.

Therefore Secondly, I answer, that its not the parity of Jewish Priests

Prieſts and Miniſters of the Goſpel that will hold in your Argument; that is nonſenſicall, like moſt of the reſt; becauſe the Jewiſh Prieſt or Prophet in time of the Law only might offer Sacrifice, therefore none may preach or miniſter Ordinances under the Goſpel without a Call; you may as well make this Argument, Becauſe none were circumciſed under the Law but men children, therefore none under the Goſpel but men children muſt be baptized; But Sir, the limiting of the Legal Sacrifice to the Legal Prieſthood, is no ground why none but Miniſters in office ſhould preach; it was ſufficient to them, that none but them ſhould offer Sacrifice. So under the Goſpel, the command of Chriſt is the rule of Saints, and that is it that makes things lawfull or unlawfull: the Lord will have his ſervants not to hide their talents, but that which they hear in ſecret, they ſhall proclaim upon the houſe top, that is publikely, and not to hide as by ſtealth his goodneſs within them; and this which you for baſe and ſelf-ends ſo much cry out againſt, was never forbibden, but ever approved both in the old and new Teſtament; any ſervant of the Lord might and did propheſie and preach forth the goodneſs of the Lord to others; *Moſes* wiſheth that *all the Lords people were Prophets*: And the Prohet *David*, Pſal. 145. 10, 11, 12. ſpeaks once for all both for Law and Goſpel, *All thy works ſhall praiſe thee O Lord, and thy Saints ſhall bleſs thee; they ſhall ſpeak of the glory of thy Kingdom, and talk of thy power; to make known to the ſons of men his mighty acts, and the glorious majeſty of his Kingdom.* Note man, its the Saints work and priviledge to declare the glorious majeſty of the Kingdom of Chriſt: And why? Becauſe they have been in the Kingdom, and have ſeen it, and can ſpeak of it by experience, 1 *Pet.* 2. 10, 11. You are miſtaken man, its not your Univerſity, nor your Call, that teacheth you knowledge in the Kingdom of the Lord; and that is the reaſon of your ſo deep ignorance of, and hatred againſt the Truth; but its the Saints work to preach *the glad tydings of the Kingdom*: The Goſpel is called *The word of the Kingdom*, Mat. 13. 19. And who ſhall preach the word of the Kingdom? Why, *the Saints ſhall declare the glorious word of thy Kingdom, and talk of thy power*; and hence it is that the ſame Prophet *David*, *Pſal.* 68. 11. ſaith, *The Lord gave the word, and great was the company of thoſe that publiſhed it*, or *the army*, as the Margin notes it in the Hebrew, *A great Army of Saints*, publiſhing the Truth; believe it Sir, you are miſtaken, to imagine that God hath given a patent to any Society or Generation of men under the Sun, of what name or title ſoever

ſoever they dignifie, or diſtinguiſh themſelves, whether Pope, Cardinal, Jeſuit, Biſhop, Prieſt, or Presbyter, that ſo they might monopolize Preaching to themſelves; ſo making that a trade *cum Privilegio*, which is proper, and in common to the Saints, according as God ſhall reveal unto them: where the Lord ſpeaks the word, there will be Preachers: And truly Sir, you endeavour what you can to make the Saints to come ſhort of other Creatures; the whole Creation in their ſpheres, and places, all ſet forth the praiſe of their Maker; and ſhall not the Saints, ſutably to their ſpheres, capacities, and underſtandings, do the like? *Thy Works ſhall praiſe thee, O God, and thy Saints ſhall not be behind* the whole Creation, *they ſhall bleſs thee*, they ſhall talk of thee, they ſhall declare thee to the ſons of men, &c. But,

3. I anſwer, that all the Saints are a ſpiritual and a holy *Prieſthood*, 1 *Pet.* 2.5. and their Prieſtly Office under the Law had no relation at all to yours under the Goſpel, or any other officiating miniſtry; for that Prieſthood was 1. A Type of Chriſt; and 2. Of the Church of Chriſt, &c.

4. I anſwer, and conclude, That gifted Brethren do not preach without a Call, as none might ſacrifice without a Call, &c.

And whereas you ſay, and give it as your reaſon, That *Preaching is a greater Work then offering ſacrifice*; I ſay, its not the greatneſs of the work, but the will of the Lord commanding the work, that makes the thing either lawfull, or unlawfull: whereas you make ſo many reiterations of a Call; and that *many creep in at the window, &c.* I have ſaid enough to this already, and proved it ſo, that your ſelves are the men, though you ſee it not, and not the gifted brethren.

You ſay, That *a true Miniſter preacheth in Gods Name by vertue of a Call, &c.* And to this purpoſe you mention *Paul, who often ſpeaks of his Call.*

I ſay, firſt, That he never mentions his Call to ſuch a baſe, and ungodly end, as you ſo often mention yours, *viz.* that you might ſtop, and ſilence the workings, and the gifts of the Spirit in all, except your ſelves, where it is not neither, but Univerſity gifts inſtead of the Spirit; a myſterie of Iniquity.

2. If his Call had been no better then yours, he might, and would have been aſhamed of it, rather then to have boaſted as you do: but believe me, your glorying is not good; your glory will be your ſhame in the end.

But

But to your Reaſons, to convince men of the neceſſity of a Call to this Sacred Function; yours is a ſacred one indeed, as ſacred as the holy Chair of *Rome*.

1. Reaſon, *Without it all Ordinances are null, &c.*

Anſw. I grant it for truth; that is the reaſon that all your Ordinances are null; your Preaching null; for you preach people into an outward formality without power: Hence it is that the work of the Sent-preaching Brethren is to undo what you have done: And this I can aſſure you, that it would be much eaſier, in an ordinary way, to convert Souls to Chriſt amongſt the Indians and Heathens, then in *England*: you, their teachers, have ſo rivited them in the ways of ignorance and formality; the leaders of the people have cauſed them to Erre.

Your Baptiſm null, becauſe ye were not called, nor ſent of God, but run before you were ſent; you have ſprinkled Babes inſtead of baptizing Beleivers.

Your Supper and Communion null, becauſe you have *prepared a Table for the Troop, and furniſhed a drink offering for that number*, Iſai. 65. 11, 12. *Therefore ſhall you be numbred to the ſword, and ſhall all bow down to the ſlaughter.*

2. Reaſ. *He can expect no ſucceſs, &c.*

Anſw. That is the reaſon you do not profit the people at all.

3. Reaſ. *People cannot hear ſuch with comfort, &c.*

Anſw. That is the reaſon ſo many honeſt Souls depart from you; they are driven forth, they cannot hear, becauſe they know the voice of Chriſt, and muſt follow it.

4. Reaſ. *God will have all things done according to that order and rule he himſelf hath preſcribed.*

Anſw. True (that is) that his Saints ſhould Preach the Word of his Kingdom; that office ſhould not put out Gifts, &c. but all things ſhould be done in order; that is the reaſon the knowing and godly part leave you, becauſe Gods Order is not amongſt you. You preſcribe two notes of thoſe who have not the Spirit.

1. *Separatiſts dividing and ſeperating from the true Church of Chriſt, &c.*

Anſw. I grant it; but we ſeparate not from the true, but from the falſe Church of *Babel*, and confuſion; both in Miniſtry, and in Members; in Doctrine, and in Manners; in Government, and in Ordinances; and from ſuch we are commanded to *ſeparate and have*

no fellowſhip with them: Your Church and Miniſtry are ſuch as have a *form of godlineſs, but without; denying the power; therefore from ſuch we are to turn away, to ſeparate, as the* Geneva *reads it*, 2 Tim. 3. 5. And that is the reaſon why Souls, when they are once informed in it, they run from you, as from an unclean and monſtrous *Babel* and Antichriſt, obeying the Call of the Lord, Rev. 18. 4. *Come out of her my people, and partake not of her ſins, leſt ye partake of her plagues*: And your ſelves it is who ſeperated from the true Church, Ordinances, Order, and all; that have *forgotten Sion, and forſaken the Lord, in preparing a Table for the Troop, &c.*

2. *Senſualiſts, following the Dictates of corrupt reaſon, forſaking their Callings, &c.*

You are miſtaken, and that upon a double account.

1. They do not follow the dictates of nature, but of the Spirit of Truth in the written Word of God; they do not leave their Callings, and live idle, they can work, and preach too.

But 2. You are the men who lie under this guilt: you it is who are Senſualiſts, following the dictates of corrupt reaſon. Hence it is that you muſt live by ſenſe and reaſon, fetch in your maintenance by the force of civil power from the People, whether they will or no, cannot truſt God for your maintenance; no; this is enough for the poor believing Anabaptiſts, as you call them: who are the Senſualiſts now? your ſelves it is; who, I do not ſay forſake your Callings, but live altogether idle without a Calling, ſcorning to live in that lawful way God hath appointed men to live in. Idlers you are, and yet cry out againſt idleneſs; out of your own mouths ſhall you be condemned.

Thus you make it appear that you have indeed the ſpirit of deluſion.

The fifth Argument:

From the Abſurdities that would follow, &c.

But before I come to your firſt Abſurdity, I cannot but note your Story in your large *Swallows, of the man* (you ſay) *you read of, that ſwallowed an Ox, all except the Tail.*

But Sir, I pray you, does your Story lye, or do your ſelf lye? If it be your Story, it argues Idleneſs, Ignorance, Vanity and Malice in you to read, and repeat ſuch a lye.

1. Idle-

1. Idleneſs, in that you could ſpare ſo much time and leiſure to read ſuch a lye; Saints work is to *redeem the time.*

2. Ignorance, in relating, as well as reading, not knowing that the relating of lyes, and falſhoods, is no work for Saints, but diſhonourable to Truth.

3. Vanity, vain minds to delight in reading, and relating ſuch abominations.

4. Malice, in making uſe of a lying Story to diſhonour Saints, and Truth.

But if it be a ſon of your own begetting, as me thinks it looks exceeding like your ſelf: remember that all lyars muſt have their portion in the *Lake that burneth, with the fire that is not to be quenched*; and this lye do you apply in ſcorn to the Baptiſts.

But give me leave to tell you, that its your ſelves that are indeed the great ſwallowers; you *tell of an Ox*; but you can ſwallow the tenth of the whole Nation, if you had it; not only Corn and Hay, but the Lambs, Calves, Pigs, and Geeſe, Eggs and leggs, if not tails, and all, and yet not content: was there ever ſuch ſwallowers in the world beſide, think you? be judge your ſelf in time.

1. Abſurdity, *This is that will confound all Callings and Societies, &c. then every Souldier that hath a Commanders gift may be a Commander, and a General, without a Call, &c. then farewell all.*

Anſw. You make uſe of Compariſons not conſiſtent with the thing in hand; thoſe varieties of ſtations amongſt men, muſt have variety of diſtinct Callings to it; but this of Preaching and Propheſying is that which all the brethren that have gifts are called to, as I have often proved; that in the Church all may propheſy, that have the gift, and yet no confuſion, but peace and order: and indeed its nothing elſe but ignorance, and your pride, in being afraid of ſuch an equality with your Brethren, as the Scripture preſents you with.

2. *Then every gifted boy and woman ſhould preach, &c.*

To this I have anſwered you already.

3. *Then all may preach, and deliver the Supper, &c.*

To this I have likewiſe anſwered already.

4. *This would open a flood gate to all Errors, Hereſies, &c.*

I wonder what people in the world more full of Errors, Hereſies, and Blaſphemies, then the Pope, and your ſelves, who have confined all preaching to your ſelves; no way like this of yours to nouriſh ignorance, and nuzzle up people in blindneſs and abominable Worſhips.

5. *Then all vain glorious Hypocrites would turn Preachers, &c. the emptieſt barrels make the loudeſt ſound, &c.*

And is it otherwiſe now amongſt your ſelves? Who hold their heads higheſt, who makes the greateſt ſound, who thinks they have Gifts beyond all others? Is it not your ſelves? and would you not exclude all beſides your ſelves, had you ſo much power? empty barrels, making great ſounds, but being try'd, there is nothing but vanity and pride. And whereas you ſay, *All vain glorious Hypocrites would turn Preachers*; I would have you to know, that the Saints have a Spirit of diſcerning, and if they finde ſuch perſons, they exclude them; therefore this is no way to ſet up vain-glorious Hypocrites; it is that Spirit of diſcerning God hath given to them, that makes them diſcover ſo much Hypocriſie amongſt you.

6. *Then the Church of Chriſt, which is his Body, would be monſtrous, all eye, all ear, all head, &c. contrarie to that of the Apoſtle,* 1 Cor. 12. 14, 15, & 28, 29.

Anſw. No truth in your concluſion: For,

1. I ſay not that all have Gifts, but all that have Gifts may preach; there are ſome in the Body that have not thoſe Gifts, or do not exerciſe them.

2. I ſay, that to thoſe who do exerciſe them, the Gift is different. *Diverſities of Gifts, yet the ſame Spirit; and diverſities of operations, yet the ſame Lord, &c.*

As there are diverſities of Members, yet the ſame Body.

And ſo 3. Diverſities of Callings; *ſome Apoſtles*, that is ſent for the gathering of Churches; *ſome Prophets*, gifted brethren in the Church, exerciſing for the *edifying of the Body of Chriſt*; *Paſtors and Teachers* for to feed and watch; yet not to hinder, but rather to further and incourage the Prophets; Deacons to ſee to the neceſſities of the poor, &c.

Thus you ſee, or may ſee, that this order is ſo far from making a Monſter, that it ſets every member to do his office in his place, every one to exerciſe his Gift in the Body, according to the meaſure he hath received.

But you it is who make a monſter in all its parts; a filthy corrupt leprous body, without, or at beſt, with rotten, falſe, painted, artificial members, leggs, arms, &c. without a head. Jeſus Chriſt never was, never will be Head to ſuch a Body; and you are the men, the Miniſters that form up, and preſent him with ſuch a body, and then cry

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it up, boasting of this Body, dance about this ill-favoured Calf, and cry out against the true Churches to be monstrous Bodies, when your selves are the Monsters all the while.

7. *If this be tolerated, it will make both Ministry and Ministers contemptible, &c.*

Answ. I thought where I should take you up at last: Oh, you love Honour as wel as your Profit, to have the cap and knee, and to be called of men *Rabbi*; then it goes gallant, and pleaseth the heart of a proud Pharisee: but you are mistaken; this is not the way to make Ministers vile, but the alone way for them to be esteemed of as the Ministers of Christ, when they walk according to the Truth, and endeavor not the dethroning of any to exalt themselves: and this is that hath made you dishonourable in the eyes of Christians, your pride and vileness in this particular.

You say, *The toleration of such irregularities is not so small an error as some imagine, &c.*

Alas Sir, do you want the power of the Civil Magistrate, to exalt you into the throne? it seems it matters not what becomes of Souls; let them be ignorant, let them sink, let them perish, so your Honour may be upheld, you care not, &c. you'l make it a matter of consideration and concernment to the Civil Magistrate, to oppose the way and Truth of Christ for your own self-ends and interests.

The sixth Argument.

Every preacher must be able in some good measure above ordinary Christians, not only to divide the Word aright, 2 Tim. 2. 15. *soundly to interpret, and give the true sence and meaning, applying the same to edification; but he must be able also to convince gain-sayers,* Tit. 1. 9.

But every Gifted Trades-man, Nailer, Taylor, &c. is not able to divide the Word aright, nor to convince a learned adversary, and gain-sayer. Ergo.

The Major, you say, *is clear of it self*; the Minor you pretend to prove, which I deny: your proof is this,

Those who want learning, both Humane and Divine, cannot be sound Interpreters, nor solid Disputants, but most of our Gifted artificers want learning, both Humane and Divine. Ergo.

Sir, I question what you intend by Learning, Humane and Divine, whether you minde a perfection of Learning; for you set no bounds upon your terms; if so, its to be doubted that your selves are but

Ignoramuſſes in both; in your beſt and moſt experienced Art of humanity, you come ſhort of many Heathens and Philoſophers; and I am very confident that many in this Nation who never knew what an Art or Science meant in its form or method in way of School Study, have more natural Philoſophy, Logick, Rhetorick in their heads then your ſelves, who ſo much pride your ſelves in your ſhame.

But whether am I wandring into the bottomleſs Pit of mans wiſdom? take your honour in this blackneſs and darkneſs, and go on ſpoiling ſouls by your Philoſophy, *Col.* 2. 8. till the Lord prevent you.

You ſay in the Minor of your firſt Argument, *That every gifted Tradeſ-man, Nailer, Tailor, &c. is not able to divide the Word aright, &c.*

And is every Prieſt of your Calling in the Nation able to divide the Word aright in your own judgement? or is one in ten, nay in twenty? be the judge your ſelf; if not, be aſhamed to bring ſuch Arguments any more, becauſe every gifted Tradeſ-man is not able, therefore none are able, &c. becauſe every Prieſt is not able, therefore none are able Artificers in their art of preaching.

And in your ſecond Argument, you ſay, *moſt of them want learning, &c.*

And may not your ſelves ſay moſt of your own Calling want learning humane and divine? I am ſure you want divine learning, elſe you would not make ſuch humane Arguments againſt the divine truth; but we confeſs your Argument, we want learning, not humane but divine, and we wait on the Lord for his teachings, acknowledging with the Apoſtle, *Who is ſufficient for theſe things?* 2 *Cor.* 2. 16.

You ſay, *Nor to convince a learned Adverſary.*

Truly, now adays your ſelves are the learnedſt Adverſaries the Church of Chriſt hath to deal withall: And this I muſt tell you, and you'l find it by experience, that the gifted brethren will in the light and ſtrength of truth, overturn all the wiſdom of the fleſh, as its exerciſed againſt the truth, in you or any others; God will make all fleſhes wiſdom, and pride, and glory vale it ſelf, and fall down at the preſence of his truth in his Saints, as *Dagon before the Ark*; and you are miſtaken Sir, to think its your humanity that makes you able to divide the Word aright, and that makes you an able diſputant; its the power of the Spirit of Chriſt in his people that makes them able

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to divide the Word, and to convince gain ſayers; Therefore your Argument is weak, and hath nothing in it: if any thing, it reacheth your ſelves, as well as others, nay more then others; becauſe you live in that ſphear, and yet want; but the gifted brethren ſee their wants, and acknowledge it, not boaſt of their fulneſs like your ſelves; and they ſee they may want learning both humane and divine, and yet divide the Word aright, be ſolid Diſputants for the truth, ſo far as they have received, not walking without or beyond their line; knowing the Lord is their light and ſtrength, *Who never fails thoſe that truſt in him*; and only one thing I deſire to Query of you, If ever the like was read or heard of in Scripture, ſo much ado about humane Learning, to beat down truth, and prevent the free operations of the Spirit in Saints; Did ever any ſeek to hinder Gods workings in this way? Oh Sir, you want learning, humane Arts and parts, Therefore propheſie not, preach not unto us: If Old or New Teſtament, Law or Goſpel, *Moſes* or Chriſt hath done the like, pray produce it; If not, be aſhamed for ever to account your ſelf a Miniſter of the Goſpel, and to make uſe of ſuch an engine againſt truth and its Owners, as never any in the world made uſe of but *Babylon* and *Egypt*.

You grant, That *Tranſlations are excellent helps; yet there is ſuch an emphaſis and fulneſs in the original, that the Tranſlation is nothing to the glory of it.*

Anſw. Its like that is the reaſon you are ſo filled and puffed up with this outward fulneſs, as that the Original of all fulneſs, the fulneſs of the Spirit is ſcarce ever ſpoken of by you, as if the Spirit of the Lord was not ſufficient for theſe things.

You complain, *What miſerable wrackings and rentings of Texts have come into the world for want of this Learning.*

Come Sir, Let us now a little conſider, who are the greateſt wrackers, renters, and tearers of Scriptures; The learned Humaniſts, or the preaching Brethren?

The preaching brethren, they hold and ſay, that ſalvation is through Grace, and that without any relation to any qualification or good in the creature, according to *Iſay* 55. 1. *Rom.* 4. 5.

The Humaniſts ſay, no; but there muſt be ſome creature qualification, ſome good in the creature before the ſoul muſt preſume to come to Chriſt.

The preaching brethren hold and ſay, that none but believers are to

to be baptized, becauſe there is neither precept nor preſident for it.

The Humaniſts ſay, Infants muſt, though no Scripture for it, and this is their practiſe.

The preaching brethren ſay, That the Saints are a Church of Chriſt, and that they dare not own any elſe to be members, if they manifeſt the contrary, 1 *Cor.*1.12. *becauſe they are the body of Chriſt*, chap 12. 27. *and compact together*, Epheſ.4.16. with carnal ones they can have no ſpiritual fellowſhip, 2 *Cor.* 6. 15, 16.

But the Humaniſts ſay nay to this; They will turn the world into Church, and make all Chriſtians, thus deluding them, thus forming up a monſtrous body for Chriſt, if he would accept of it: But you might with better acceptation preſent your Church at the feet of the Popethen at the feet of Chriſt; Thus owning a communion with them rather in their Eſtates, tythe Pigs, Geeſe and Eggs, then with their ſouls, for ſome of you will confeſs, they are no Chriſtians but deluded ones, for ſelf ends, and would not own them, nor have any fellowſhip with them, were it not for their bellies; *their God is their belly, and their glory will be their ſhame.*

The preaching brethren, they own none for Chriſtians but thoſe who are convinced and converted by the preaching of the Goſpel.

The Humaniſts want the power of the Civil Magiſtrate to convert ſouls for them.

The preaching brethren, they ſay, That Chriſt is King of Saints, and that its his work alone, to accept or reject in matters of conſcience, relating to the knowledge or worſhip of him; and that who ſo gets into his room is the Antichriſt.

But the Humaniſts, Pope-like, and Queen *Mary*-like, cry out, impriſon, hang, burn, baniſh the Sectaries that will not do as we ſay, &c.

The preaching brethren ſay, That preaching is a Gift, and that its the work of the Saints according to their meaſure to communicate, having received freely, freely to give.

But the Humaniſts ſay nay to this; It is an Art and a Trade, and by this we have our gain, it coſt us much the attaining; therefore we muſt ſell, &c.

The preaching brethren ſay, That where the love of Chriſt is enjoyed, its a law ſufficient to keep from ſin, and to conform to Chriſt.

But the Humaniſts ſay, nay, its a Doctrine of liberty; and that its the Law of *Moſes*, fear and wrath that muſt keep from ſin, &c.

Thus

Thus have I given ſome few brief hints amongſt many, that ſo it may appear who are the renters of Scripture, the gifted brethren or the Linguiſts.

You Query, *How a man ſhould expound and reconcile Scripture without Learning*; To that end, you produce many Scriptures, you ſay *hard to be interpreted.*

I anſwer: That the Spirit of Chriſt. which is the original of all truth, and dwelleth in the Saints, is ſufficient, and doth teach them thoſe things of which the Humaniſts are ignorant, *Joh.* 15. 13. 1 *Cor.* 2. from the 12th to the end. You conclude, there is *need of Rhetorick and Arts to underſtand the Scripture.* 1 Theſ. 5. 19. *quench not the Spirit*; that is, the Gifts; and yet notwithſtanding all your Rhetorick, Arts, Learning, &c. you are the men that underſtand not the Scripture; you are the men who quench the Spirit in your brethren; and deſpiſe propheſying, if it comes not out of your forge: for that is it which is there intended; *quench not the Spirit*; that is, the Spirits workings in the Saints, which many will do out of a low and baſe eſteem of their brethren, in deſpiſing of Propheſie, which is but an interpretation of the former. How do men quench the Spirit?

Anſw. In deſpiſing of Propheſie, &c.

Hence the holy Ghoſt, you ſay, *commends Learning.*

By the way; Holy Ghoſt, and for all your learning, is there any ſuch word in all the Scripture as Ghoſt?

But you inſtance in *Moſes*, *Act.* 7. 22. *Who was learned in all the wiſdom of the Egyptians.*

And no wonder, being naturalized unto it, bred up in it. *Daniel* and his companions had skill *in all learning and wiſdom*, Dan. 1.14.17. For what was it theſe children were to be looked forth? that in it they might preach, or to teach the tongues and learning of the *Caldeans*, to thoſe amongſt whom they were Captives? *verſ.* 17. *God gave them underſtanding in all learning and wiſdom, and to* Daniel *the knowledge of viſions.* This was the gift of God immediate, not acquired by Arts, that they might ſet forth the glory of their Creator, not themſelves and their own pride. *Apollo was eloquent and mighty in Scripture*; So are your gifted brethren, able in the might and ſtrength of the grace of Chriſt, to hold forth truth, and to convince gain-ſayers, though not mighty in humane Arts, &c. *Paul* could ſpeak *languages more then they all*; but what languages? acequired, gotten by induſtry, or of the Spirit? its the gifts of the Spirit the Apoſtle

ſpeaks of, not humane; this is but a trick and ſhift of the Devil and Antichriſt, now they have loſt thoſe gifts of the Spirit, to ſet up humane in the room; a myſterie of iniquity.

You ſay, *The Apoſtle cites Heathen Poets to convince the Grecians, &c.*

So may the gifted brethren produce Turks and Heathens to reprove you and your Chriſtians.

He uſeth Syriack and Hebrew phraſes.

No wonder, when it was his own native Language.

Hence we read, ſay you, *of Schools of the Prophets, and Colledges erected, &c.*

Anſw. This is but your own Learned Rhetorical Expoſition; there is never a word of School or Colledge in the Text, but the ſons of the Prophets, that is, every one who had received the ſame ſpirit of the Prophets; if there were Schools and Colledges as you imagine, its like the Lord dealt with them as he doth with you now adays; he never that we read of took a Prophet from that School, but from their Callings, that the work might appear to be of himſelf, and not of man; but the truth is, there were no ſuch Schools of Idleneſs and wantonneſs as you have erected for your ſelves.

Well ſay you, *But how ſhall a man be able to preſerve the truth? how ſhall a man be able to Analyſe, and open Scripture without Logick, Rhetorick, Tongues, &c.*

And do you not know in good earneſt how to do it? Is your Philoſophy the mother of your Theologie? Your gifted brethren can tell you how to do it; its the light of the Spirit of truth in which they preſerve truth; and its in the light of the ſame Spirit in which they underſtand, and open obſcure and dark phraſes. And indeed, as you ſay, Great is the pride and wantonneſs of the Prieſts, to tread all that learning of the Spirit under foot, without which the knowledge of the Scriptures is not to be had, laying all upon humane endeavors, undervaluing the Gifts of the Spirit, &c.

But you conclude your ſelf, *That Arts and Sciences are neceſſary, not of abſolute neceſſity.*

Well, Sir, To ſay no more about this Argument, your gifted brethren, they ſtick to that which is of abſolute neceſſity, the Spirit of Chriſt. You bleſs your ſelves with that you confeſs is not of abſolute neceſſity; a man may be a Miniſter without it; make you much of it, little good will it do you, and little will it avail you in the evil day.

The

The ſeventh Argument, from the ſinfulneſs of it

Whatſoever is not of faith is ſin, Heb. 11. 6. *But whatſoever we do, if we do it not by vertue of ſome Command or Call, is not of Faith.* Ergo, *'Tis ſin.*

But the gifted brethren have a word of Faith, and a Call, as I have already proved; therefore its no ſin. You refer the proof of this Argument to *the Examination of their Objections*; I ſhall do the like in my Anſwer, purpoſing there to meet you, &c. But from your own Argument, whatſoever we do, if we do it not by vertue of ſome command, it is ſin; You ſprinkle infants without any command, therefore it is ſin: 2. You forbid gifted brethren to Propheſie, when you have no command, but the contrary, 1 *Pet.* 4. 10. therefore you ſin.

The eighth Argument.

If none may preach but ſuch as be Ordained, then every gifted perſon may not preach; but none may preach but ſuch as be Ordained. Tit. 1. 5. *I will that thou Ordain Elders, &c.*

Anſw. This is but the ſubſtance of what you have ſaid already, and I have given a full Anſwer unto it; therefore ſhall ſay but a word or two, to the nonſence of your Argument; Becauſe *Titus* was left in *Crete* to Ordain, and becauſe they ordained Elders in every Church, &c. therefore none elſe muſt preach, but ſuch as be Ordained. Whereas firſt, As I have already ſaid and proved, *Paul* and divers others did preach before they were Ordained.

And ſecondly, That unleſs men did preach before Ordination, there was no ground for which they ſhould be Ordained, if their Gifts be not manifeſt.

Thirdly, Ordination was not upon any ſuch account, as that by it they might preach the more lawfully; but that the Gift might firſt be increaſed upon them, 1 *Tim.* 4. 14. Secondly, that they might attend upon the work of watching, feeding, reproving, ruling, &c.

The ninth Argument.

If no man might be an inferior Church officer or Deacon Without a Call and Ordination form the Church, then no man may be a Preacher, a ſuperior Church-officer, Without a Call or Ordination.

The truth is granted, though not by you underſtood; there is a difference, as I have already ſhewn and proved, between the preaching of gifted brethren and Church-officers, in relation to the

manner of adminiſtring, but not the matter; the one waits upon it as his office, the other as his gift.

You inſtance, *That if in the Common wealth none may intrude into anothers calling but muſt firſt ſerve an Apprentiſhip, then much leſs may any intrude into the Miniſtry, &c. who do not firſt ſerve an Apprentiſhip.* That is the ſubſtance and the thing you drive at, and indeed I knew before that you would turn Preaching into an Art and Trade, that ſo you might be the true *Merchants of Babylon.* And would Chriſt have the Scriptures to *dwel in the Saints richly and abundantly*, and ſhould they hide it there, and not bring it forth for the good of others?

The tenth Argument.

If every man muſt ſtudy to be quiet, do his own work, and keep the bounds of his proper calling, then private men may not be Pulpit-men, but the Apoſtle commands 1 Theſ 4. 11. *That every man ſtudy to be quiet, &c.* Who are the unquiet men? the gifted brethren, or your ſelves? who is it that caſts out floods of contention and unquietneſs but your ſelves? but you would have our brethren to be quiet, and let you alone in your ſin, that ſo the blind leading the blind, both might fall into the ditch; this would be a ſinful quietneſs and ſilence. But Sir, may not a man follow his Calling, preach, and yet be quiet too? May not the *Nailer* keep his *Hammer*, the *Husbandman* his *Plough*, &c. and come into the Pulpit, and yet be quiet too? Is not preaching and propheſying one part of a Chriſtians general Calling, if gifted unto it? or may not a Chriſtian come from his *Hides*, his *Shop*, his *Arms*, his *Blew Apron*, to the Pulpit, without a *Black Gown*? Is there ſo much vertue in that, or doth all your office in divinity conſiſt in it? or rather, doth not your colour manifeſt your nature? *Let every one abide in his calling*, 1 Cor. 7. 20. This I have anſwered already: it relates to Servants, not to leave their Maſters, after converſion, &c. and not to that end for which you learned Rhetoritians ignorantly apply it, againſt the Lord and his Truth.

Your firſt and Second *Query and Anſwer* I wave, as not material to my work in hand. But the Objection you ſeem to Anſwer in it, I ſhall a little touch.

If *Paul* had a double Calling, why not We?

Your Anſwer is,

Firſt,

First, *There is a great difference between* Paul *and You; He had much learning, You no learning.*

Stay Sir; where is it ſaid, *Paul* had ſo much learning? he had the gifts of the Spirit: but what elſe? This is Learning enough for *Paul*: and *mean Abilities*; yet according to the Ability let them miniſter.

Secondly, *He had an extraordinary meaſure of the Spirit, had his Learning given him by Revelation, Inſpiration, &c. We by induſtry, ſtudy, &c.*

Had *Paul* his by the Spirit? and have You yours by another way? No wonder if you make uſe of it to another End. But have you indeed gotten another way to get the gifts of preaching? have you *Simon*-like, bought them for money? or have you *Phariſee*-like, wrought hard for them? oh, the Lord will curſe and blaſt all ſuch gettings: *the Princes of Zoan and ſpiritual Egypt ſhall appear to be fools in the end.* I deny not reading of, and meditation on the Scriptures: But unleſs the Lord freely inſpire and teach by his Spirit, all your ſtudy and reading is nothing. But your Art of ſtudying and making Sermons I utterly proteſt againſt.

Thirdly, you ſay, *The work of the Miniſtry is a diſtinct Calling, &c.*

Not ſo diſtinct, but that they may make uſe of another, as *Paul.*

Diſtinct duties.

Not ſo diſtinct, but that another may perform them: but he is in a diſtinct manner to attend upon them, and officiate in them.

The power of the Keys is not given to the Church, but to Peter and his ſucceſſours, &c.

(To the Pope and his Miniſters.) But the Keys of the Kingdom were not given to *Peter* more then to *Paul*, but to *Peters* faith, and to all that have obtained, or ſhall obtain like precious faith.

Fourthly, *The Apoſtle labors*, 1. *That he might not be burdenſom to the Church, which was poor.* 2. *Theſſ.* 3. 8.

But you will not labor, but live upon the People, though poor: you will Lord it over them, and have it from them, if they have it without them.

2. *That he might ſtop the mouths of falſe Prophets, who would accuſe him for making advantage of the Goſpel.*

But you will not labor, let falſe and true Prophets ſay what they will of you, but will make advantage of the Goſpel: you are ſo far from the Apoſtles temper, that let what mouths will be open againſt you, yet your mouths are ſtill open for the gain.

3. *That he might be an Example of Induſtry.*

But you are reſolved notwithſtanding to be Examples of Pride and Idleneſs; you bind heavy burdens for others, and cry out againſt their Idleneſs, but will be ſure not to touch them your ſelves with the leaſt of your fingers.

But Fifthly, you confeſs at laſt, *That a man may keep two Callings* (though your ſelves intend not to live lawfully in one) *but a Miniſter may teach School, as* Samuel *had a School of yong Prophets.*

Had a Lay-Prophet (as you call them) ſaid ſo much, you would have been ready to cry out ignorance, in tearing, wreſting, and abuſing Scripture to ſelf Ends; There is never a word of School or Colledge in the Text. But may a man, a Miniſter have two Callings, the one ſubordinate to the other? and then why may he not bake and preach, nayl and preach, patch and preach, and plow and preach too, as well as fiſh and preach, make tents and preach? &c.

The eleventh Argument.

If the calling of the Miniſtry be a diſtinct Calling, have diſtinct offices, and duties belonging to it, &c. then every private man (though gifted) may not intrude himſelf into it: but ſo it is Mat. 16. 19. & 18. 18. John 20. 21, 23. *The power of the keyes is not given to the whole body of the Church, but to the Apoſtles and their Succeſſors, the Miniſters of the Goſpel; to them belongs the power of remitting and retaining ſins authoritatively, in Chriſts name, &c.*

I anſwer, 1. That I have already told you that there is difference between men miniſtring by office, and by gift. The Calling of the Miniſter is diſtinct, yet not ſo diſtinct as to prevent the gifted brethren, as you imagine; and they may adminiſter according to the meaſure they have received. yet not intrude themſelves into the office of the Miniſtry: and the truth is, that its your ſelves who are the intruders, pretending your ſelves to be Miniſters of the Goſpel, when you know not what it is, but are in deed and truth the Peoples Lords and Maſters.

You ſay the power of the keys is given to you, and the power of remitting and retaining ſins, and not to the body of the Church.

I anſwer, The power of the keys is given neither to Church nor Miniſter: to retain and remit, that is proper only to God, to Chriſt, *who having the keys of Hell and Death, and open and no man ſhuts, and ſhut*

ſhut and no man opens: You would fain dethrone the Pope, and take the power of pardoning out of his hand if you could. But it is the power of the Goſpel that remits ſins; where it comes in power, it brings pardon and peace; where the Goſpel comes in power, and is believed and received, it remits ſins; but where it is not received, there ſin is retained: So that its not the word or authority of a Prieſt, but the power and grace of Chriſt that remits ſins.

The twelfth Argument.

If the work of the Miniſtry be an exceeding weighty and laborious work, then every private man (though he have ſome gifts) is not fit for it; but the work of the Miniſtry is an exceeding weighty and laborious work, &c. Hence the Apoſtle puts τις ικανὸς on it, 2 Cor. 2. 16. Who is ſufficient. &c. *and every man is not fit to be a Carver to a King.*

I anſwer, You are ſtill harping upon one ſtring, you love reiterations and tautologies; many of your Arguments being one and the ſame in ſubſtance, you only alter the terms, that ſo you may make up the number. I have often anſwered, that though every gifted brother is not fit to be a Miniſter in office, yet every gifted brother is fit to communicate *according to the gift he hath received*; and notwithſtanding it is both *a laborious and weighty Calling:* yet neither of them in thoſe who are Miniſters indeed, ſhall prevent, but rather encourage that which you ſo much oppoſe. So in *Paul*, and in *Peter*, who excelling in the work of the Miniſtry, excelled likewiſe in this, the encouraging of the Saints in the performance of their duty in this particular, 1 *Cor.* 14. 1 *Pet* 4. And were you what you profeſs your ſelf to be, you durſt not to have done what you have in oppoſing this truth of Chriſt.

The thirteenth Argument.

That way which was firſt invented by Socinians, Anabaptiſts, Arminians (*the enemies of Gods grace*) *to deſtroy the truth, may not be practiſed by Chriſtians, &c. but this toleration of all gifted brethren to preach, was firſt invented by* Socinians, Anabaptiſts, Arminians, *to deſtroy the truth, &c.*

Anſw. Dare you be ſo impudent and bold, as to belye the Saints with

with ſo much venome? As 1. To give them ſuch reproachful terms for their owning and profeſſing truth. 2. To call them enemies to Gods Grace, when they hold it forth in its purity. 3. That they were the firſt Inventers of this practiſe, and that to deſtroy the truth; when it was the Lord Jeſus, in, and by his ſervants, the Apoſtles did command it; therefore in your next, lay your blame where it is. Call Chriſt, and his Apoſtles Socinians, Anabaptiſts, &c. becauſe they both practiſed, and commanded that for which you would hang, if you could; your Brethren that practiſe the like.

Believe it Sir, you had need be disburden'd of this Book, and your pretended Miniſtry too, before you meet the Lord Jeſus, when he comes to judge the Earth: *He will ſay then, As for mine enemies, that would not that I ſhould reign over them, bring them hither, and ſlay them before me*, Luke 19. For Sir, I would have you know, that in ſubſtance, you call Chriſt and his Apoſtles Socinians, Anabaptiſts, Arminians, &c. and enemies to Truth; for they were the firſt Inventers of this practiſe you ſo much oppoſe, *Rom.* 12. 1 *Cor.* 14. 1 *Pet.* 4.

The fourteenth Argument.

They which have no promiſe from God of Divine aſſiſtance, cannot comfortably, or ſucceſsfully undertake a Work; but private perſons turning Preachers (without a Call) have no promiſe of Divine aſſiſtance. Ergo, *They cannot comfortably, and ſucceſsfully, undertake the Work.*

The Major granted: the Minor grounded on Mat. 28. 20. *Lo I am with you to the end, &c.*

The Promiſe is made to the Apoſtles, and their Succeſſours. And who are they? your ſelves, think you?

Say you not there are no Apoſtles now? how are you their Succeſſors then? or do you their work, which was, to Diſciple firſt, then Baptize? Nay: how then? why Baptize or ſprinkle firſt, and hate, reproach, perſecute the true Diſciples everafter; and yet are you the Apoſtles ſucceſſors? or rather, are you not of the Baſtard brood of *Rome*, whoſe name is changed, but not the nature? But to your Minor:

1. Where are the Saints called private perſons in Scripture, or Lay-men? This is but a trick of your own, to make your ſelves the more publike; but if the Saints, *viz.* Gifted brethren are commanded to, and commended for exerciſing according to their gift, then

then they have a promiſe, and may expect a bleſſing and ſucceſs in that work; but they have a command, 1 *Pet.* 4.10, 11. and commendation, 1 *Cor.* 14.6. for exerciſing in that gift. *Ergo*, they may with comfort expect ſucceſs, and a bleſſing in it.

The promiſe, *Mat.* 28. 20. is for them, *I will be with you, &c.* ſo long as you are doing what I command you, and what I commend unto you: *And I will never fail you, nor forſake you*, Heb. 13.5. while you do that I command you, and commend unto you, &c.

The fifteenth Argument.

That way which breeds Diſorder, Errour, and Confuſion, is not the way of God; But toleration of private perſons out of Office, to Expound and Interpret Scripture in publike, is a way that breeds Errour and Confuſion. Ergo, *'Tis not of God.*

Anſw. 1. The Major, you ſay, *is cleare*; therefore to your Minor: *The toleration of ſuch uncalled Preachers breeds Errour.* Its granted; but this doth not hinder the preaching of Gifted Brethren, who are called to exerciſe their Gifts; but indeed its the uncall'd Preachers, *viz.* your ſelves that have bred the Errour and Confuſion in this Nation, 'tis proved by wofull experience.

You it is that have ſtirred up the Nation to the zeal of Perſecution: and you it is in all Ages that have been the cauſe of War and Blood; and you it is that at preſent, if mercy prevent not, endeavour to kindle a fire in it that will devour it; and you it is that bring in ſuch ignorance, darkneſs, and errours, as that there is not any one truth that can appear in its purity, but you cry out againſt it, giving it ſome contemptible Nick name or other, that ſo it may not take with the people; but you will have but little thank of Chriſt one day for it.

And 2. If ſome do Preach, and practice things tending to looſneſs, and prophaneſs, lay not the blame upon the practice of the Truth, but let it light where it is.

So that its not the preaching of Gifted Brethren that brings in Errour, but the preaching of uncalled and ungifted ones, ſuch as your ſelves are, that brings in Errour; and its the preaching of Gifted ones that will be a means of its diſcovery and bringing out.

The ſixteenth Argument.

If the Church be Gods Houſe and Family, then no man may preſume to exerciſe any Function there without a Call from God, but the Church is Gods Houſe; and that God ſhould appoint Officers and Order in his own Houſe, is but reaſon.

Granted; but this is the order of Gods Houſe, That all his Children ſhould communicate each to other, according to the Gift, as I have already proved; and its the order of the Devils houſe to deſtroy this order of the Lords, *Jer.* 11. 21.

The ſeventeenth Argument, from the Riſe of it.

That which ſprings from pride, and ſelf-conceitedneſs, cannot be good; but this kind of Preaching ſprings from pride, and ſelf-conceitedneſs, Ergo, *It cannot be good.*

The Major is granted; that the Minor is true, You ſay you judge by their actions; you judge of ſprings by their ſtreams, and trees by their fruit. But are you ſo ignorant, bold, and impudent, as to judge of Saints for doing their Duty? its their duty to preach, and propheſie, and in Humility and Obedience they act in it; not taking the Office, but exerciſing the Gift as they have received; having freely received, they freely give.

But its your own preaching that flows from pride, and ſelf-conceitedneſs; you that would preach and none elſe: we hinder none from preaching that hath the Gift; your ſelves it is who uſurp the Office, by reaſon of your imaginary gifts, being never called to it by God or man, according to the Truth.

You it is who thruſt your ſelves in by violence, whether the people will no no; the dry keck and bramble it is indeed who deſire to rule; that is the reaſon ſo many of the honeſt Party have left you, becauſe of your drineſs and emptineſs; and that is the reaſon you are ſo much troubled for want of the ruling, ſcratching, perſecuting power; but your preaching Brethren deſire not to rule, unleſs over their corruptions; nor to ſcratch, unleſs they could, by the power of Truth ſcratch away your Ignorance, Envy, and Pride againſt the Lord, and his Truth, &c. its the irregular uſing of Gifts, which is when men would by that means ſtifle all, except their own; this flows from Pride.

The

The eighteenth Argument.

If Chriſt, at his Aſcenſion, gave only ſome to be Paſtors and Teachers, then all Gifted men may not Teach; but Chriſt at his Aſcenſion gave onely ſome to be Paſtors and Teachers, Epheſ. 4. 11. 1 Cor. 12. 28. 29.

Anſ. If a gifted Brother ſhould have brought forth ſuch a groſs and palpable untruth, you would have thought it had been for want of learning; the very Scriptures you produce to prove it being ſo evident againſt you: your falſhood lieth in the words *only Paſtors and Teachers*; ſee the Scriptures, *God hath ſet ſome in his Church,* 1. *Apoſtles,* 2. *Prophets,* 3. *Teachers, &c.* how dare you be ſo bold as to ſay *only Paſtors, &c.*

1. *Apoſtles,* That is, men ſent for the gathering of the Saints.

2. *Prophets,* That is, Gifted brethren, Propheſying according to the meaſure of Faith.

And 3. Out of theſe Prophets, are taken *Paſtors and Teachers*; no Prophet, no Paſtor nor Teacher, &c.

Thus briefly the falacy of your Argument is made manifeſt; the gift is for all, *I will pour out my ſpirit upon all, &c.*

The ninteenth Argument.

That which hath neither precept, nor preſident, is neither commanded, nor commended in the Word of God, may not be tolerated in the Church of God.

But this kinde of Preaching by Gifted Brethren, hath neither precept nor preſident in all the Word of God, Ergo, *it may not be tolerated in the Church of God.*

You conclude, *This new found Officer, a gifted Preacher out of office, is not to be found in the Bible.* I have already proved this truth, that it is commanded and commended; there is both Precept and Preſident.

1. Precept, *They ſhall declare the glorious majeſtie of thy Kingdom to the ſons of men,* Pſal. 145. 11, 12. *As every one hath received, ſo let them adminiſter.* Commended, 1 *Cor.* 14. 5, 6.

2. *Preſident,* 1. All the Prophets in the Old Teſtament acted ſutable to the gift; it was no Office, *viz.* Propheſie; but a gift, 2. In the

New Teſtament, the ſcattered brethren, *Act.* 8. and *Paul*, *Acts* 9.20. ſtraight way he preached; he never looked for an Office, as you dream; and the truth is, I can ſcarce imagine that you are ſo ignorant of this truth as you ſeem to be; but that others might reſt themſelves quiet and ſatisfied in what you ſay, Let your ignorance in preſenting ſuch groſs untrue concluſions, that this Preacher is not to be found in the Bible, be recanted, and repented of for ſhame.

The twentieth Argument, From the practice of all Reformed Churches.

That which is condemned in all the Churches of God, and is contrary to their practice, ought not to be tolerated in our Church; but this practice of private mens Preaching without a Call, is condemned by all the Churches of God, and is contrary to their practice. Ergo.

As for the Major, and the Minor, your Churches and your old Divines are no rule for me to walk by; nor to any others who have their eyes in their heads, no further then they follow Chriſt, the Spirit, and the Scripture.

The Spirit in the Scripture is the rule of Saints; and this I am ſure, the cuſtom of the Churches in the Scripture is contrary to your cuſtoms: their cuſtom was, That Preaching brethren ſhould both Preach, *and Prophesie*, 1 *Cor.* 14. 31. And for thoſe who will be contentious againſt this truth, there was, nor is *no ſuch cuſtom in the Churches of the Lord*: therefore keep the example of your Churches and Divines to your ſelf, who walk not according to the rule; if any man walk not according to this rule, it is becauſe *there is no light in him*, Iſai. 8. 20.

Thus have I briefly run through your *Pulpit-Guard*, and doubt not but that I have Routed you in all your *Twenty Strong Holds*, that now the way being opened again, the Gifted brethren may come in to your Pulpit without ſin or ſhame.

As for your Indictment againſt the Lay-Prophet, as you call him, it is ſo ridiculous, ſo poor and low, not being accompanied with common reaſon: the Jury you pretend to call, are your witneſſes, the evidence you call it.

You have loſt your ſelf in the very form; no wonder if you are loſt in the matter: you forſake the Scripture, and flie to Apoſtatized Churches; or rather to thoſe who cal themſelves Churches, Jews and

and are not; but we have examined them, and found them lyars; you call in old Divines, men of the ſame principle with your Church; I wonder you left out your Mother Church of *Rome*, ſhe could have ſpoken as much in the caſe as both you and they have done. You produce Ordinances, *Scots* Covenant, &c. and why not the *Spaniſh* Inquiſition too? Seeing you are upon this account, you might have raked to the bottom, and have brought in all the forces of the King of Darkneſs to this great day of Tryal: But Sir, your Judge, Jurates, Evidence, and all are too low and weak to amaze or amuze your preaching brethren: It ſeems you have conſidered, and wiſely brought in the Councel of *Trent* for one in your third Edition; and that, though laſt in name, yet I ſuppoſe firſt in being, and father to all the reſt of your Jurates, witneſſes.

And here, before I paſs, becauſe you begin to Judge, I ſhall let you ſee, not mine, but the Scriptures judgement upon the falſe Prophets of the Nations, who propheſie lyes in the name of the Lord, ſmiting others in the face, ſaying, *Which way went the ſpirit of God from me to thee?*

The Judge is Chriſt himſelf, who is not only both Lord, *Judge, and King of Saints*, Iſai. 33.22. but of the world too, *Pſal.* 99. 1.

The falſe Prophets of the Nation that ſet themſelves againſt the Lord, and his *Anointed*, is the Priſoner to be tryed.

The witneſſes are, 1. The Scriptures, the Old and New Teſtament; 2. Reformed Churches, who walk ſuitable unto the Scripture: 3. Deluded Souls: 4. Publike peace, and weal of Nations.

Judge. Cryer, Call the Priſoner to the Bar.

Cryer. Falſe Prophet come forth, hold up thy hand, hear thy Indictment: Thou art here Indicted by the name of *Falſe Prophet*, or *Miniſtry*, that haſt a long time ſtood up, and propheſied lies unto the Nations in my name, under what title, or term ſoever thou haſt been diſtinguiſhed, whether Cardinal, Prelate, Jeſuit, Presbyter, or Prieſt, thy name is *Falſe Prophet* in deed and truth; thou art here accuſed for high Crimes againſt the Lord, and his People; againſt the peace of Nations, &c.

Judge. Art thou guilty, or not?

Anſw. Not guilty.

Judge. Call the Evidence, 1. *Scriptures*, come in, what ſay you againſt the Priſoner at the Bar? He is here Indicted by the name of *Falſe Prophet*, and thou art called to ſpeak thy knowledge of him; Doſt know him by that name?

Scripture. Yea, my Lord, I know him by that name long ſince, *Rev.* 16. 13. & 19. 20. *who hath deceived them who dwell on earth*, and my Lord, I have many things to ſay againſt this Prophet, although he hath ſate a long time as *queen, thinking that he ſhal ſee no ſorrow*, and hath made uſe of me to confirm him in his waies, and to eſtabliſh the men of the Earth ſo much the more firm in their deluſions; therefore I can ſpeak the more experimentally of him: Firſt, although its written in me, that *thy people are a ſelected, ſevered people from the World, to worſhip thee in Spirit and Truth*; and that the wicked have *nothing to do to take thy name in their mouth, while they hate to be reformed*; yet this falſe and lying Prophet hath deluded ſouls all along, many hundred of years; forming them up with the out-ſide of a profeſſion, without the truth and power; made them Chriſtians, though deluded ones, before they knew thee, or ever heard of thee; Truth and plain-dealing in this kind, he hath ever been inveterate againſt: And I have done my part, my Lord, to inform him of his error, but he would not believe me, but give me the lye, wreſt my words at his pleaſure for his own ends, he hath likewiſe been an enemy to the peace of thy people, of thy family, becauſe they could not joyn with him in his Babyloniſh Worſhips, and ſay *Amen* to his deceits; He hath alwaies ill requited thy Servants, and hath abuſed my Sayings for that end; and notwithſtanding I have informed him, that its only by thy Spirit men come to the knowledge of the myſterie of thy will; yet he hath alwaies oppoſed this truth, looking after it in the *bottomleſs Pit* of his own inventions. In a word, my Lord, he hath been a Traytor to thy Crown and Dignity, pretending a deſire that thou ſhouldeſt Raign; but that which he looked after was, to raign himſelf, abuſing me and my Sayings, *Iſa.* 9. 6, 7. to exalt himſelf: So, *ſitting in thy ſeat, exalting himſelf above thee*, over the conſcience of thy people. And ſo in deed and truth, what ever his pretence is, He is the falſe Prophet, the *Antichriſt*, that was to come into the world: This ſhall ſuffice at preſent, my Lord, though I could ſay much more, if time would permit; but I ſhall give way to the other Witneſſes.

Judge. Call in another Witneſs.

Chriſtian Churches and Saints, come in, give your Evidence againſt the Priſoner at the Bar; who is arraigned by the name of *Falſe Prophet.*

Churches. My Lord, We have much to ſay againſt him; for we know him

him by woful experience. Its true, my Lord, he hath paſt under the name of thy Miniſtry in Office, but he hath been far from the nature of thy Miniſtry, which is meek, peaceable, & loving, longing to convert ſouls unto thee; and whatever his pretence hath been, or is, he hath been & is a deadly Enemy to us, thy Diſciples and Followers; and hath been ſwoln with the enmity of the Serpent againſt the Seed of the Woman; no ſooner could we receive any of thy truth, but he fel a quarrelling with us, & inventing reproachful nick names for us, that ſo he might make us appear odious before the world, his deluded Church; if we come to ſee into the freeneſs & fulneſs of thy grace, in juſtifying ſinners, and ſaving of ſouls, without any relation to any thing done by us; he immediately endeavors to reproach us with the odious name of *Libertine*; if we come to ſee into the Law of the Goſpel, which is a Law of love, and that Chriſt is the *Judge, King, and Law-giver* to the Saints, & that we have all the Law in him, from him, for righteouſneſs and for Rule, he then called us *Antinomians*; if we ſeparated from the world in their Babyloniſh waies, and worſhips, according to thy wil and command, he then branded us for *Separatiſts*; if we practiſed Baptiſm according to thy written Word, he then called us *Anabaptiſts*; if we held forth, that the power of thy Law of love ſhed abroad in the hearts of thy people, and written in thy Scripture, was ſufficient to keep them from ſin, and to carry them on in a way of holy walking with thee, and that thou accepteſt of no obedience but that which flows from this principle of love, then he called us the *Family of Love*; as if that had been reproach enough to be of that Family; And divers other falſe Titles and Terms hath he reproached us withall. He hath been a man of an beaſtly language againſt thy Truth and Saints as ever breathed on the Earth. Beſides, we could no ſooner come out from the worlds ways & worſhips, congregating our ſelves together according to thy wil, edifying each other in love, deſiring to relie on none but thy ſelf, but he caſts out floods of reproach and perſecution after us, calling us *Independents*, &c. And further, he hath been an Enemy to the free operation of thy Spirit in thy Saints, thinking to limit thee to himſelf, whereas in truth, he knew thee not; and ſuch hath been his boldneſs, that he hath adventured to arraign all my gifted Members, that ſo he might ſilence them for ever; and ſo continue me the reproach and ſcorn of himſelf and the World. In a word, my Lord, to conclude, he it is, that hath been the cauſe of

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perſecution unto us in all Ages, ſtirring up the Civill Magiſtrate to impriſon, burn, baniſh, hang us, &c. all for thy truth and ſake. In him and amongſt them, thou ſhalt find the blood of Saints and Martyrs beheaded for thy Teſtimony; and to thee it is they addreſs themſelves, crying, *How long Lord, how long will it be ere thou avenge our blood on them that dwell on the Earth.*

Judge. Call in another Witneſs. *Deluded Souls*, come in, give your Evidence againſt the Priſoner at the Bar; what ſay you? do you know the man? his name is *Falſe Prophet.*

Del. Soul. Yea my Lord, We know him by woſull experience, but his name then was *True Miniſtry*, ſometime Papal, ſometime Prelatical ſometime Presbyterian: but We have found by woſull experience that he nicknamed himſelf, and was not the man he profeſſed himſelfe to be, for my Lord, he it is that inſtrumentally hath deluded us with forms, and cuſtoms, and traditions, bearing us in hand, that we were Chriſtians, when there was no ſuch thing. Sometimes he would tell us that thoſe who were Chriſtians, muſt do thus and thus; yet would ſtil make us a Church, give us Ordinances, when alaſs for the moſt part we knew not what a Church was, nor the uſe and end of Ordinances. And my Lord, ſuch was our ignorance, that this pleaſed us. *The Prophets prophefied lyes, and we delighted in it.* But miſerable is the end; And my Lord, ſuch was the falſneſs and deceit of this Prophet, that if any of the ſervants of truth come amongſt us, and indeavored to fright us by the power of truth, out of our deluſions and formalities; this lying Prophet would preſently cry out againſt them, bid us beware of them, *They were Wolves in ſheeps cloathing*, &c. and have prevented us often from hearkning after and imbracing truth; when our conſciences oft-times hath convinced us, they by their lying againſt the truth have prevented us; and we have now found it by ſad experience, that he is indeed the falſe Prophet, the Woolf that comes in ſheeps cloathing: And therefore my Lord, that which we deſire, is, Juſtice againſt him, as the grand ringleader of ſouls, in a way of falſhood, deluſion, and confuſion, &c.

Judge Is there yet another Witneſs? if ſo, call him in.

Publike Peace and weale of Nations, come in, give Evidence againſt the Priſoner at the Bar; he is here arraigned by the name of *Falſe Prophet.* Doſt thou know him? haſt thou any thing to ſay againſt him?

Peace. Yea, my Lord, I know him very well likewiſe by ſad experience;

perience; he hath pretended himself to be the Minister of the Gospel, and upon that account hath prevailed the more in doing mischief: He hath prevailed not only upon the consciences of the vulgar sort of people, but of the Civil Magistrate, getting in his power for to accomplish his own ends and designs. Under Papacy, sending forth his Emissaries, Jesuites, &c. to work upon the consciences of his deluded Followers, perswading that it was a meritorious work to murder Magistrates, or any that differed from him, and that they might lawfully undertake any practice, blow up Parliaments, ruin Nations, foment Wars, &c. and all for furthering of his own wicked design; and since his name hath been changed to Episopal, Presbyterian, and Reformed Church and Clergy; yet my Lord he is still the same man as formerly, as proud, covetous, and contentious as ever, stirring up and fomenting divisions, War and blood not willingly permitting thy peaceable people to have a being, their Pulpits being their Cock-pits for that end, sowing strife and divisions amongst the people, stirring up and enraging the vulgar sort to the breach of peace, & trouble of thy Saints. They it were who preacht the Nation into a War at first for their own ends and interests; and when but an appearance that they might fail of their expectation, they turn round again to another interest, & foment another War, kindling a fire in *Scotland* and other parts, that so they might burn up *England*, an all under the pretence of holiness, fastings, prayings, contributions pretended for the poor, that so they might have supply of money to usher in an Enemy in my bowels to destroy me, denying obedience to the Civil Magistrate, and faithfulness to the Common-wealth: and the truth is, my Lord, I am at a stand, and know not what to do, I am never like to give that to the people that they so earnestly long for (*viz.*) peace and quiet, so long as this Generation of men raign thus in the world, and in the consciences of men; and therefore my Lord, that which I desire, is Justice, Justice against this perfidious, trayterous, and troublesome creature.

Judge. Here hath been enough said; Prisoner, what saist thou for thy self? thou hast been here arraigned by the name of *False Prophet*, and thou hast heard thy witness; what plea hast thou for thy self that sentence should not be given against thee?

Prisoner. My Lord, they have much wronged me, and mistaken my name, my name is not *False Prophet*, as they pretend; but reformed Ministry, teaching the way of God, &c. And as for their accu-

ſations, they are miſtaken Sir; its the Anabaptiſts, Independents, Sectaries, &c. that are the diſturbers of the peace, and enemies to thy truth, &c.

Judge. If this be all thou haſt to ſay for thy ſelf, I muſt proceed to judgement; therefore prepare to hear thy Sentence; for the truth is, that although I have with patience heard theſe Witneſſes, and thy plea likewiſe, yet I am a Witneſs my ſelf as well as thy Judge; and I know their witneſs is truth: for I judge *not after the hearing of the ear, nor the ſeeing of the eye, but with righteouſneſs will I judge, that I may ſave the meek of the Earth*, Iſai. 11. 3, 4. *I will come near in judgement, and will be a ſwift witneſs againſt the Sorcerers, and againſt the Adulterers, &c.* Mal. 3. 5. *And although I have a long time been ſilent and reſtrained my ſelf, and let thee alone in thine evil and pernitious waies, yet now will I cry like a travelling woman, I will deſtroy and devour at once*, Iſai. 42. 14. *I will make waſt mountains and Hills, and dry up all their herbs, and bring the blind by a way they know not; but who are blind as my Meſſenger?* Thou *Falſe Prophet*, that pretendeſt thy ſelf to be my Meſſenger and Miniſter, yet moſt blind of all, *Who* blind as thee? pretending *to open the eye, and ſeeſt not thy ſelf; opening the ear, but heareſt not thy ſelf*, ver. 19, 20. Therefore firſt, that thou maiſt yet know there *is mercy with me for the* worſt of ſinners, *that I may be feared*, I advertiſe thee *to kiſs the Son leaſt he be angry; if his wrath be kindled but a little, Oh bleſſed are they then that truſt in him*, Pſal. 2. Be not obſtinate againſt my truth and ſervants any longer, reſolve not to break my *bonds and cords of love* and grace any longer: If thou hear and obey, there is yet the *kiſs of love for thee*; but if thou be ſtill rebellious, and perſiſt in thine obſtinacy, my Sentence is, that thou with that *Beaſt* before whom thou haſt *wrought miracles, and deceived them that dwell on the Earth, ſhall be taken both alive, and caſt into the lake of fire burning with brimſtone*, Rev. 19. 20.

Now you ſay, You proceed to Anſwer all the Cavils, Scruples, and Arguments which are brought in defence of Lay-Preachers, in which I ſhall trace you, and find you too light.

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The first Objection.

Gen. 18. 19. *The Lord commends* Abraham *for teaching his Family.* Ergo, *private persons may be Preachers.*

You say, *This was a long Cutlers Argument, and that its like their Logick, &c.* But believe it, its an Argument that hath more weight and perpetuity in it then your long Gowns, although this is not an Argument much made use on for this purpose; therefore I shall say the less to it in this place, only give a hint or two, that the weakness of your conclusions may appear.

1. You say, *That was his Family; and its one thing for a man to instruct and teach his Family, and another thing to preach.*

But stay a little Sir: Is it lawful for a man to teach his Family, and is it unlawful for him to teach others? May he not teach the same to others as he teacheth his Family? Is it unlawful for him to teach the way of God to others? Was there ever the like heard of in this world, Its lawfull for a preaching Brother to preach and teach the way of God to his Family, but not to others? for preaching is but a speech, or speaking of words; & this I must do to my Family, or nothing at all; & this I may do it seems, but not to others; the reason rendred is, because God commanded it; but it seems if God had not commanded it, then it had been unlawful for a man to teach his Family too: as if the Law of Grace did not teach to do good to all, Soul as wel as Body, others as wel as Family: but its evident there is a time when every man shal teach not only his Family, but his brother, & his neighbour too, saying, *Know the Lord*, that is, teach the knowledge of the Lord; *Jer.* 31. 34. which was, or is a condition preceding a glory that was to be revealed. Now Sir, if you and your Churches do all *know the Lord from the least to the greatest, and have no need of teaching*, let us know it when you come forth next in publike; but if not, be ashamed and silent for ever, thus to mince and wrest Scripture to your own ends. For til then they shal teach every man his brother in the constituted Churches, for believers are all brethren; & every man his neighbour; so much is clearly implied in the Scripture, *And thou shalt not suffer thy brother to sin, but shalt reprove him, and tell him his fault, &c. And comfort one another with the same comforts with which you your selves have been comforted,* 2 Cor. 1. 5.

2. You say, *If it be granted, that* Abraham *did preach publikely, yet*

it will not be any advantage, becauſe he was a Patriarch, and a Prophet, Gen. 2. 7. *which Title is never given to any one in all the Scripture, but only to one in office.*

You are miſtaken much in this likewiſe: For firſt, I ſay, Propheſie is not an office, but a gift; ſo it was in the old, ſo in the new Teſtament, *They propheſied according to the meaſure of the gift received,* and no further: and I ſay, that the Name or Title of office or officer is not given to a Prophet in all the Scripture, becauſe it is a gift, and not an office.

Hence I conclude (contrary to yours) that as propheſie is a gift, and *Abraham* and the reſt of the Prophets did propheſie *according to the meaſure of the gift received*, both in the old and new Teſtament; So may every Nailer, Taylor, Artificer, having received the ſame Spirit, according to their meaſure, propheſie and preach forth the truths of God for the good of others.

If it be objected, *That propheſying was an extraordinary gift, and that ſpirit given but to few.*

I anſwer, In the time of the Law it was ſo, but in the Goſpel daies it is not ſo; propheſying in the Goſpel, it is *to ſpeak to edification, exhortation, and comfort*, 1 Cor. 14. 3. which is proper to all the brethren, as in the ſame Chapter, none exempted but women, ver. 34. and they may propheſie too, though not in the Church, or at leaſt by permiſſion of the Church, 1 Cor. 11. 5. all men that have the gift, may teach in the Church, 1 Tim. 2. 12. its implyed by the womans prohibition; *the teſtimony of Jeſus is the ſpirit of propheſie*, and this is given to the brethren, *Rev.* 19. 10. and he that can ſpeak experimentally of the work of Chriſt for him, in him, and teſtifie his worth and work to others, is a Prophet, and may, nay ought to declare this Jeſus to others; every ſpiritual man is a Prophet, but the Saints are all ſpiritual, therefore all Prophets, 1 *Cor.* 14. 37. If any be ignorant of this, let him be ignorant. *Wherefore my brethren covet to propheſie*, &c. ver. 38, 39.

The ſecond Objection.

From Numb. 11. 25. to 30. Eldad *and* Medad *propheſied, and* Moſes *wiſheth that all the Lords people were Prophets.* Ergo, *All that have gifts, may propheſie and preach.*

In anſwer to this, firſt you ſay, *That this was an extraordinary ſpirit of propheſie.* Grant it to be ſo, yet the ſpirit of propheſie in the Goſ-

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pel is ordinary and proper to all the Saints; its poured out upon them all, and accordingly they may propheſie.

2. *The ſpirit of propheſie here ſpoken of, was a ſpirit of Government, as appears by the Context*, ver. 16, 17. you had done very well to have produced one Scripture in the Bible if you could, that ſaith the ſpirit of government is a ſpirit of propheſie; Blindneſs with a witneſs! Do you not know that *Moſes* was a Prophet as well as a Prince and Leader of the people? and that ſpirit of propheſie that was upon *Moſes*, was given likewiſe to the Seventy. I make no queſtion but that they might be, and were the better enabled to govern by this ſpirit; but the ſpirit of Government is no where called the ſpirit of propheſie; then all good and wiſe Governors are Prophets, and when they conſult & talk about Government, they do propheſie by this account. Theſe are a ſort of Prophets I never heard or read of in Scripture; its true, many Governors were Prophets, but not as Governours, neither were they Governours as they were Prophets.

3. *Moſes* his wiſh was not that all might preach, but that they might be able to rule, *Oh that the Lords people had a ſpirit of government, &c.* It ſeems by your words that *Moſes* would have all the people to be governours; who then ſhould be governed? for if all had the ſpirit of propheſie, they muſt make uſe of it accordingly, they muſt govern, &c. but I have told you already that there is a difference between propheſying and governing: So that *Moſes* deſire is, *That all the Lords people were Prophets*, and then they might propheſie, if Prophets He doth not deſire to have Prophets, and intend to forbid them to propheſie, like the Prieſts of the Nation, that pray that God would ſend Labourers into the Harveſt & when they come, are mad at them, & would hang them if they could. You ſay that his wiſh implies, that none might propheſie till they were Prophets, and men in office. I ſay the contrary, it implies that none could propheſie until they had the gift, & then they might and may propheſie; but your ſelves it is who propheſie or preach, if I may diſcourſingly give it that term, without gift or office either; as for gift, you are enemies to it, unleſs Univerſity gifts, the ſmoke of the pit, & ſo what you do is by art; make it, and then ſell it, this is your gift; and as for office, I have told you the riſe of that already, and from whence it came. You conclude, *That to your apprehenſion it cannot hang together, becauſe Prophets in office might propheſie, that therefore Lay-men might propheſie.* But I ſay, all the Lords people are Kings,

Priests and Prophets, and may Prophesie, &c. You say *It will come no nearer together then St.* Jermans *lips, which were nine mile asunder*: Its like this was the Saint that swallowed the Ox you mentioned; but its strange he could not swallow his tail too, his lips being at such a distance! Its like this *Jerman* was the great Grandfather to the Saint *Parsons* of *England*; for they could never swallow so much as they do, if their lips were not at a great distance each from other; but its like Sir, you do but tell a lie in jest; his lips were not altogether at such a distance as you mention, if they were, he had a very great mouth its like, and a body suitable to it; he could digest Oxen, Pigs, and Geese; nothing comes amiss, it seems.

The third Objection.

From 2 Chron. 17. 7,8,9. 2 Chron. 19.10 11. & 29.25. *Here saith Master* Robinson, *are most pithy and excellent Sermons of* Jehosophat, *and* Hezekiah, *&c. besides, he sent his Princes to teach in the Cities of* Judah, *&c. hence gifted persons may preach, though not in office.*

Your answer: 1. *Teaching is taken two waies*;

1. *Largely for Fathers, &c. Masters, &c.*

2. *For a Pastoral act*; *so none but Priests, &c. might preach.*

Answ. Though not by way of Office, yet by way of Gift, they might, &c. *Oh that Magistrates would promote the Ministry, &c.* It seems you want promoting; for so long you will promote the Magistrate, but be sure no longer; *would bless our temporals*; exaltation and promotion is that you long for, and the blessing of the Tithes. But Sir, it is that we desire, the incouraging of a faithfull Ministry, which is the ministry of the spirit in the Saints, not a faithless self-seeking one.

3. *Princes* (say you) *teach* Efficienter, *by causing the Levites to do their duty*; *he sent Princes to see the people taught, &c.* but that is but your word; the Text saith, *He sent Princes to teach the People*; you say, *to see them*: who shall be believed, the Scripture, or your self? should your preaching brethren give such an Interpretation, you would say, that through ignorance they wrest the Scripture.

You say, *It is a rule, that what I command my servant to do, I am said to do it my self.*

And is this a perfect rule? may not you do that your self which you command your servant to do? He that hath power to command, may

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lafully do that himself which he commands another, if he hath ability to it. If the Princes might command to Preach, they might then as well and as lawfully preach themselves. For any man to command that which is not lawful for him to do himself, is sinful either in Civil or Divine affairs.

Your reason standeth good, *What I command my servant to do, I am said to do it my self*: and if you do it your self by your servant, you may do it your self by your self; if the first, then the second is lawful.

4. You answer, *That suppose you grant that Princes did Preach, yet there is a vast difference between them, and our Gifted Brethren.*

1. *These were sent to teach by the Magistrates command, but our* Jehosaphats *have prohibited our gifted brethrens Preaching.*

Answ. 1. Those prohibition were but the fruits of your own hands gaining upon the Parliament, in the time of their too high esteem of you; and believe it, for all that I know, it may one day be laid to your account too, and then I believe you will not boast of it.

2. Our *Jehosaphats* have of late rather incouraged the gifted brethren for to teach to the people then prohibited them.

3. If the Magistrate should in good earnest prohibit, *Whom should we obey? God or man? judge you.*

2. *These men were Princes; and so men of choice Breeding, rare Abilities, &c.*

As if the Lord could not furnish Taylors, &c. to that work, but must of necessitie be beholding *to choice Breeding, rare Abilities, &c.* as if he could not as well furnish a Fisher-man, a Publican, as a Prince or a Priest.

3. *These had* Levites *to joyn with them, who were man in Office; but you scorn at ministers, &c.*

No Sir, we scorn not at Ministers, neither own we *Baal* Priests, whose work is to delude Souls; there is never a tittle you mention that is given you, but is truth.

Let such know (say you) *that Christ takes indignities done to his Ambassadors, as done to himself.*

We own the Truth, but we own you not to be his Ambassadors, but such as usurp it to your selves: hence it is that you know not your Message, do not his work; and you are like to have a bad reward in the

the end; you would fain be *Levites*, but you are but baſtard ones; *Ambaſſadors*, but you are but ignorant ones, you know not the Meſſage: *Shepheards, but you feed not the flock, but kill them that are fed.*

4. *Admit they did Preach; 'twas but once, and that in a time of Reformation, &c.*

Was it lawful for them to Preach once, and not a ſecond time? if once, then always lawful; was it lawful in a time of *Reformation*, and not in a time of Deformation? but it ſeems you would have no time lawful for your gifted Brethren, &c.

The fourth Objection.

From 1 Sam. 10. 5, 6. *Saul and his ſervants did Prophеſie.*

This (you ſay) *was extraordinary, not of Office.*

True, it was of gift; and all that have the ordinary gift, may Prophеſie in an ordinary way, as is proved already, &c.

The fifth Objection.

The example of Eliſha *called from the Plough*, 1 King. 19. 19. *and* Amos *from the Stalls*, Amos 7. 14, 15.

Theſe (you ſay) *were called extraordinarily, and ſhewed it by their Gifts, &c.*

Anſw. Prophets now are called ordinarily, and ſhew it by their Gifts too; and comparatively to your ſelves extraordinarily too; for theſe preaching Prophets, though Nailers, Taylors, &c. yet in Gifts, not Humane, but Divine, they excell, and ſhame you *Rabbies*; they can Nail and Preach; Plough and Preach; make Tents and Preach, if that be their Calling; but its your Trade, you can do nought elſe that good is, nor that neither as it ſhould be; and yet cry out againſt your gifted Brethren *for want of Gifts*: when the truth is, they have too much Gift for you, and are as lawfully called to exerciſe it, as *Amos* and *Eliſha*.

The ſixth Objection.

Joel 2. 28. *Where the Lord promiſeth in the Goſpel almost to pour out his ſpirit upon all fleſh, and their ſons and daughters ſhall Prophеſie, &c.*

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The ſum of all you ſay to this, is juſt nought at all:

It was (ſay you) *performed in the firſt times extraordinarily; but its now fulfilled in the Elect, to whom God gives his Spirit abundantly; yet with this difference; formerly, they had extraordinary gifts of the ſpirit, but now ordinary.*

I anſwer, then they could propheſie in an extraordinary manner; and Prophets now ordinary, ſtill ſutable to the gift; for you confeſs its the ſame ſpirit, only the gift differs, be contented then, although the Propheſie differs.

1. You ſay, *Theſe words are a promiſe, not a precept for Laymen.*

And is not promiſe enough, and as much, nay more then precept? promiſe of aſſiſtance is more then precept without it.

2. You ſay, *Becauſe the Lord promiſeth to bleſs his people, not only with Temporal, but Spiritual bleſſings.* Ergo, *They muſt preach, and uſe their gifts in publike.*

And why in publike Sir? I thought it was publike that troubled you ſo much; when in private, then that troubled you; but now in publike, that troubleth you; but what's the reaſon of it? I ſhall tell you Sir.

1. Becauſe God hath given them more knowledge of the Truth, and greater Abilities then your ſelves, for this you envy them; and your pride it is which makes you cry out *no Gift*; your own muſt be gift though no gift, but an Art; theirs no gift, though no Art, but a gift.

2. Becauſe they in the light of Truth diſcover your folly and falſehood in deceiving the people, therefore they may not come in publike: I ſhall tell you a ſtory, and a true one too; One of the gifted Brethren preaching, & it was in publike too, neer about the midſt of the City of *London*, and preaching ſuch things as he knew were contrary to your principles & practice; when he had done, he asked the Parſon of the place if he had preached any untruth; if he judged that he had, he had his liberty to reprove it: The Parſon anſwered, *That he confeſſed it was truth, but it had been more meet to have been preached in private, and not in publike, eſpecially, ſeeing there was ſo much liberty, &c.* So that the publik, preaching of Truth, I perceive, is your grief, and burden, &c.

3. You ſay, *Becauſe the Lord promiſed to pour his ſpirits on his handmaids; and they did propheſie, &c. therefore women (who are forbidden) now may preach, &c.*

And where are women forbidden? women may Propheſie now as well as then; they are forbidden to propheſie in the Church, which is not an abſolute forbidding; but women may propheſie with their heads covered, 1 *Cor.* 11.

You conclude, *That as for thoſe promiſes,* Jer. 31. 34. *that the ſum of all is but this, That Gods People ſhall, by the Spirit, have a more full and clear underſtanding of Divine Myſteries.*

And ſhall they know Divine Myſteries, and not declare them? will you teach them to hide their Talent in the Earth, *viz.* within themſelves?

That there ſhall not need ſo much labour in teaching, &c. with ſo little fruit, for they ſhall all be taught of God.

And what is the reaſon then that you muſt have ſo much teaching in your Congregations, and ſo little profit? that there are ſo few that know the Lord, from their being taught of him, as your ſelves confeſs? an evident demonſtration, that neither you, nor they, are the Miniſters or the Church of Chriſt; for he owns none to be his Church, but ſuch as are *taught of him, &c.*

Allegations out of the New Teſtament for Lay-preaching, Anſwered.

The firſt Allegation.

FRom the example of Chriſt; If he Diſputed in the Temple, and Preached in the Synagogues without a Call, then Lay-men that have Gifts may preach without a Call, &c. Luk. 2. 42, 46. Mat. 9. 35. Luk. 4. 16, 17.

Your anſwer is: 1. *That all Chriſts Actions are not for our imitation; he did many things which we may not, cannot do; we muſt walk by Rule, &c. for that which was lawful in Chriſt to do, may be unlawful in us, &c.*

I anſwer, That thoſe things in Chriſt, which were imitable, its lawful for us to do, if made partakers of the ſame Spirit; and thoſe who are not, *are none of his,* Rom. 8. And where this Spirit is in power, there are gifts according to the meaſure of its working; and

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the Apoſtle ſaith to the Saints in general, *deſire ſpiritual Gifts, but rather that ye may Propheſie*, 1 Cor. 14. And Chriſt himſelf ſaith, that his Diſciples ſhould not only do ſuch works as himſelf, *but greater then thoſe*, Joh. 14.12. If it be objected, *that Chriſt gave to his Apoſtles his Spirit and Power more then ordinary.*

I anſwer: They ſtill acted according to the meaſure of the gift received, and accordingly they exhort others to do the like; and if there be not the ſame meaſure manifeſt in the Saints, yet ſtill according to the meaſure of the working of Chriſt in them, they are to imitate and follow him; and he that ſaith the Saints are not to imitate Jeſus Chriſt in preaching and declaring his Truth and Goſpel, ſo far as they have received from him, doth both deny and belye him.

Secondly, You ſay, *'Tis true, Chriſt diſputed, &c. but did not preach unto them; diſputing is one thing, and preaching is another.*

I anſwer: That diſputing and preaching, though differing in the manner and form, yet are one in the ſubſtance; and do the manner and form ſo much change the buſineſs, when the ſame in ſubſtance? See *Act.* 9. 29. chap. 17. 17. *Where* Paul *diſputed among the* Grecians, *and that in their Synagogues, and in the market daily with them that met him.* See *verſ.* 18. what it was he diſputed about, *he preached to them Jeſus and the Reſurrection, &c.* Paul *diſputed with the devout perſons about their Idolatry, and preached the true God and Chriſt Jeſus unto them*; and thus did Chriſt diſpute in the *Temple, and preach to the Doctors, and that to their amazement too*; I query the difference in ſubſtance, between ſpending an hours time in ſpeaking to a Congregation, or in ſpending ſo much time in asking queſtions, and anſwering doubts; and thus preſenting the ſame truth, though in another form, I ſuppoſe this would be the moſt profitable way of preaching, ſometimes, if it were uſed.

Thirdly, *Chriſt*, you ſay, *was called extraordinarily, and ſent by the Father to preach glad tidings to the meek*, Joh. 20. 21.

Anſw. He that ſent Chriſt Jeſus extraordinarily, ſends the Lay-Prophets (as you deridingly call them) ordinarily; and according to their meaſure, it is their work to preach *the glad tidings of Jeſus Chriſt.*

2. You ſay, *The people took him for a Teacher ſent from God; for it was a faſhion amongſt the Jews, that if any one did come to their Eccleſiaſtical*

eleſiaſtical (viz. *Church*) *meetings, who was known to have ſome gift of underſtanding in the holy Scripture, &c. They would intreat him to make them partakers of it, for their common edification.*

I anſwer: It ſeems by your own confeſſion, that the Jews and Jewiſh Doctors, Scribes, Phariſees and Hypocrites, (for all give conſent, none oppoſes) had more honeſty, and love to the truth and humility in them, then you Parſons of the Nation, who wil admit of no ſuch faſhion; no gift nor light ſhall ſhine forth amongſt you, but that which ſhines forth in and by you; and if that be darkneſs, *how great is your darkneſs*, who will admit of no light but darkneſs? therefore wo to you, worſe then *Scribes and Phariſees, &c.*

3. You ſay, *The fame of Chriſt went out through all Regions, &c.* Luk. 4. 14, 15.

And doth not the fame of many of your preaching brethren both for life and doctrine go forth? &c. And is it not your work Prieſtlike, to defame and reproach them with lies and ſcandals? witneſs your *Looking-Glaſs for Anabaptiſts.*

You ſay, *Let Artificers and Lay Prophets ſhew ſuch a life, ſuch doctrine, ſuch Miracles as Chriſt; you know no man that will envy them.*

I anſwer: You are miſtaken, you would envie them the more; for it is their life and doctrine conformable to Chriſt, which is the cauſe why you envy them; becauſe they are more free from coveteouſneſs then your ſelves, will not take Tythes, or a ſtinted allowance, more free from pride, will not exalt themſelves above the people, and ſet themſelves in the room of Chriſt; more free from idleneſs, wil not be aſhamed to follow their Calling, and preach & diſpute forth truth too, more free from Antichriſtianiſm; they will not, dare not, make the world the Church, and ignorant carnal ſouls Chriſtians; take the charge, or cure ſouls as you call it, (viz) of Pariſhes, ſo deluding them; but chuſe rather with Chriſt to go from place to place preaching the Doctrine of the Goſpel, for converſion of ignorant ſouls, not for to eſtabliſh them in their ignorance; they preach Juſtification by Chriſt without any preceding creature qualification, and holineſs following as a fruit of this faith. Now who comes neareſt in life & doctrine unto Chriſt? your ſelves or the preaching brethren? and yet you envie them, for want of that which in your ſelves is very rarely to be found; *out of thine own mouth ſhalt thou be condemned, &c.* Doſt thou envie the Lay-Prophets for want of that which

which thou haſt not thy ſelf? nay, for want of that which ſhines forth more eminently in them, then in your ſelves? (*viz.*) life and doctrine conformable to Chriſt, &c.

4. Your Queſtion ſtill is, *Whether Chriſt taught publikely before he was thirty years of age, and before he was baptized, &c?*

Anſwer. You have heard that he diſputed before; and that for ſubſtance is one with preaching; and that he did it publikely in the Temple, &c. But if he did not, you pretend to preach before you are baptized, and in your preaching oppoſe the baptiſm of Chriſt and his Apoſtles.

5. You ſay, *If you grant that it was the practiſe of the Jewiſh Church to admit of all, &c. yet this corrupt and irregular practiſe, can be no preſident for us.*

I anſwer: You call that *corrupt and irregular*, which the Scriptures do not; nay, that which the Scripture juſtifies both by preſident and precept, as you have heard already, not only of Chriſt, but of *Saul* immediately upon his converſion, *Act.* 9. 20. *the ſcattered brethren, Act.* 8. *&c.*

But Sir, Its no wonder to hear you crying out ſo much upon irregularity and diſorder of the orderly Chriſtians, and that for their order, when you ſelves walk at ſuch a vaſte diſtance from all Scripture or ſpiritual order.

The ſecond Allegation.

Secondly, *They alledge the example of the Apoſtles, Matt.* 10. 1, 5, 6.

This with your third and fourth Allegation, I ſhall paſs over in ſilence; judging them to be inventions of your own brain, rather then Allegations of your preaching brethren. Its true, ſomething might be ſaid, as to the ſecond and fourth. But Sir, we are not driven to ſuch neceſſity, as to preſs thoſe Arguments for confirmation of the Truth in hand.

I ſhall therefore rather proceed to maintain thoſe which are more clear and full to the purpoſe. And as for the third, the examples of the Scribes and Phariſees your brethren in iniquity, we need not them to maintain the cauſe; but rather leave them to your ſelves, their Scholars and imitators in their evil ways.

The fifth Allegation.

Act. 8. 4. *They that were ſcattered abroad, went every where preaching the Word, &c. Hence they gather, that all that can may preach, &c.*

You ſeem to ſcorn at this ſtrong hold, as if you could pull it down with eaſe; but ſoft you Sir, not ſo eaſily done as ſaid.

You ſay, *Firſt it cannot be proved that all theſe diſperſed, were private men out of Office.* Philip *was one of theſe diſperſed ones, who was an Evangeliſt*, verſ. 5. *Hence you conclude that they were not all private men, there were Apoſtles, Prophets, the ſeventy Diſciples, &c. they might be ſome of theſe, &c.*

I anſwer: Firſt, That *Philip* is not called an Evangeliſt before this time of perſecution; for he was one of the Deacons for the poor newly elected, *chap. 6.* 5 and Deacons you ſay may not preach, their Office is not to that end: yet *Philip* preaches not as a man in Office, as an Evangeliſt, for that he was not, unleſs his preaching did Evangelize him, for he preached Chriſt unto them, *verſ.* 5. That was the glad tidings *of remiſſion of ſins by Jeſus Chriſt*; which is the intention of the word Evangeliſts, from εὐαγγελιστὴς; a Cryer or Publiſher of good news; So that if he was now an Evangeliſt, it was his preaching and publiſhing of the Goſpel made him ſo.

And whereas you ſay, there were *Apoſtles, Prophets, &c.* I ſay, and the Scripture ſaith, that the Apoſtles were at *Jeruſalem not ſcattered*; And as for Prophets and Evangeliſts, you read of none before this ſcattering time; As for the ſeventy Diſciples, they were not men in office, their time was limited them, & their miſſion ended at leaſt at the death of Chriſt; for the twelve might not preach after that, by vertue of any former miſſion, but were to *ſtay at Jeruſalem* (in the laſt miſſion) until they *had received power from on high*; therefore if the Seventy were amongſt them, or any of the Seventy, that is nothing for your purpoſe, who indeavor to darken truth with words, that ſo you may delude the ſimple.

Yet thirdly, It ſaid, *That all the Church were ſcattered, &c.* And if you will have Evangeliſts and Prophets, which the Scripture mentions not, & the Seventy, or part of them, which is nothing to your purpoſe, yet were theſe all the Church? was there not 3000 *converted at one Sermon?* Act. 2. And many more after, who walked in ſweet fellowſhip, and yet muſt all theſe needs be Apoſtles, and

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Prophets, &c. in your sence? if some of them were such, dare you affirm that they were all such, the Scripture being so apparently clear to the contrary, every circumstance weighed? Is not your own Argument a *non sequitur*, because there were 12 Apostles, and *Philip* was afterwards an Evangelist? & there were seventy Disciples once Commissioned, which mission was ended at the death of Christ; the whole Church was scattered, except those Apostles, and none else you own; therefore it might be Apostles, Prophets, &c. The Apostles not scattered, but still at *Jerusalem*; no Prophets nor Evangelists we read of before this, the Seventy non-Commissioned; a goodly Argument or Answer for those who have no eys to see, nor hearts to understand.

Secondly, The *Apostles*, you say, *might give them Commissions.*

Answ. And they might not give them Commissions. You mention, *Act.* 15. 22, 23. *because the Apostles sent two chosen men of the Church to the Gentiles upon special occasion, therefore they might mission all these.*

This is one of your own Conclusions, and it looks like your self; there is but little Logick or Rhetorick in it; you raise an Objection, *The Text doth not say so*, and seem to answer it, *Arguments drawn from silent Authority conclude nothing.*

And Sir, Your own Argument is so, that is drawn from silent Authority; they might mission them, the Scripture is silent, your Argument concludes nothing; but indeed its like all the rest; you instance amongst other Examples; *Melchisedech, we read of no Parents that he had; it doth not follow*, say you, *therefore that he had none*, &c.

A learned and deep conclusion! Doth not the Scripture say, *he was without Father, without Mother? &c.* Heb. 7. 3.

Thirdly, You say, *Did not the Lord give them commission by immediate Revelation? &c.*

To prove this, you produce the extraordinary (as you call them) *Effects*: 1. *The hand of the Lord was with them*, Act. 11. 21. And dare you say, that the hand of the Lord is not with the preaching brethren? &c. 2. *The extraordinary number of converts, their great and quick harvest shews it.* I say, in this likewise hath the Lord manifested his approving and calling of the preaching brethren, the great number of converts from Antichristian and Babylonish ignorance and confusion; the hand of the Lord hath been with them, and a quick harvest there

hath

hath been through grace: your ſelves it is that moſt evidently and eminently prove your ſelves Non-called of the Lord, upon this account; no hand of the Lord hath been with you, no Converts drawn to Chriſt by you; but take your Pariſhes, and your Tythes, ſouls periſh for want of knowledge: and if you make two or three in your Pariſh a little zealous and formal in Antichriſtian wayes, you bleſs your ſelves, make them the zeal of your Apoſtleſhip immediatly.

Laſtly, you ſay by way of Conceſſion, giving, though not granting, &c. you will clear all by asking two queſtions.

1. *When did theſe diſperſed Diſciples preach*, &c. you anſwer, *in times of perſecution; therefore thoſe which were ſcattered*, &c. implying, that if they had not been ſcattered, they had not preached.

Now you think you have hit the nail upon the head; but Sir, a word by the way; 1. Did, or could perſecution make that to be lawful, which you ſay in it ſelf is ſinful and unlawful? is it firſt ſinful and unlawful in your deep judgement, and yet lawful in perſecution? This is Logick contrary to your own practice; you do that in fear of perſecution, which you would never do in love without it, and leave undone that you would have done; you could ceaſe preaching of Lectures, afternoon Sermons, &c. in the Epiſopal time for fear of perſecution before it came; not preach the more, as you confeſs the preaching brethren did; but I ſuppoſe it would have been ſinful for you to have preached, if perſecution had come.

2. I anſwer, Have not your preaching brethren preached in times of perſecution too? have not there been many *Sauls* that have breathed out threatnings againſt them? and would not theſe prieſtly Phariſees as gladly as ever *Saul* to *Stevens*, have conſented unto their death? nay, have they not ſought after it, as *Eſau* the bleſſing, with tears? But yet bleſſed be him who is in the buſh, they cannot obtain their deſires. Yet of late dayes have not many been impriſoned, the Churches ſcattered, &c. and then upon your own account, it is not a time for the brethren to preach, &c?

Your ſecond Quære is, *Where did they preach?* You anſwer, *Not at Jeruſalem, eſtabliſhed, ſettled, conſtituted Church, but amongſt the Heathens*, &c. You ſay, *That may be lawful in an unplanted Church*, &c. *which is utterly unlawful in a planted, conſtituted Church*, &c.

I anſwer, 1. That its undoubtedly lawful in a conſtituted Church; for the Apoſtle ſaith, 1 Cor. 14. *Ye may all prophecie one by one*, that is, in a conſtituted Church; and *God gives gifts to men to preach withall*,

withall, others as well as themſelves. And they are undoubtedly none of the Churches of Chriſt, who deny the free operation of the Spirit of Chriſt in the brethren; they are ſuch as quench the Spirit, and deſpiſe propheſying.

2. I anſwer, That the publike preaching of the brethren in this Nation is not in conſtituted Churches of Chriſt, neither in Miniſters, Members, nor in Manners, in Doctrine, Worſhip, or Diſcipline, but of Antichriſt and the Devil; *For his ſervants you are to whom you obey*, &c. therefore its lawful, and a fit time for them to preach for the gathering of the Saints out of *Babylon* and confuſion; and that upon your own account, its a greater work to gather ſouls out of your deluſions, then out of Heatheniſm, and downright Idolatry.

In concluſion, you gather up all in a parallel, in which I ſhall a little trace you too, that ſo you may in your colours appear to the world.

The Parallel.

1. Thoſe diſperſed, you ſay, had extraordinary gifts.	1. Your giften brethren have ordinary by the ſame Spirit.	1. *But your ſelves have neither, but what you gain from Univerſities and men.*
2. Thoſe had an immediate Call.	2. The brethren immediate by the Spirit, mediate by the Church and Saints.	2. *But you have neither, for you are enemies to them both.*
3. Theſe converted many ſouls.	3. So do the brethren convert many.	3. *But its you who pervert and delude with Antichriſts forms, cuſtoms, &c.*
4. The hand of the Lord was with them	4. So the hand of the Lord is with the brethren.	4. *But the hand of the Lord is againſt you, and that makes you gnaw your tongues for pain, and not repent of your deeds.*
5. Thoſe preached the word of God.	5. So do the brethren the Goſpel of Salvation, and in it the Law of righteouſneſs, and of love.	5. *But you preach the Law, and your ſelves, through ignorance not knowing what you affirm or ſay,* 1 Tim. 1. *are enemies to the Goſpel in its righteouſneſs, in its rule.*
6. Theſe preached in time of perſecution.	6. So do the brethren, and of peace too.	6. *You perſecute, and permit no time of peace for the Saints in your wils and deſires.*
7. Thoſe preached in unplanted Churches, amongſt Heathens.	7. So do the brethren, or at leaſt in conſtituted Antichriſtian Churches, which is the greater task, to undo that which you have done.	7. *You are enemies to Churches planted according to Goſpel rule, and preach to build up Antichriſtian conſtituted Churches, in Antichriſtian invented forms, ordinances, &c.*

I ſuppoſe you may now, notwithſtanding your vain confidence, if mercy enlighten you, ſee the weakneſs and invalidity of your Anſwers and Parallels, how far ſhort you come of levelling the ſtrong hold; its yet as ſtrong as ever; I now purſue you in the Rear, upon your march unto the reſt.

The ſixth a Fort, and ſo you will find it; boaſt not, ſcorn not.

Acts 13. 14, 15. *Paul* and *Barnabas* coming into the Synagogue, the Rulers ſent to them, not as Apoſtles, but as men having gifts, that if they had any word of exhortation, they ſhould ſay on.

You anſwer 1. *That* Paul *and* Barnabas *were men in office, &c. and had commiſſion to teach the Nations, &c.*

I anſwer 1. That Prophets, as I have already proved were not men in office, but in gift; and as for the Apoſtleſhip of *Paul*, he owned it not in way of office, as from men, *Gal.* 1, and he preached before this in *Chap.* 13. by way of gift; you dare not deny it; and the ſeparating and ſending of them, was not that they were ever the more impowered to any office, for they had been at the work before; but the Lord ſaid, *Separate me Saul and Barnabas to the Work whereunto I have appointed them*, that is, let them not abide in the Church, but go forth to the work appointed for them, preach to the world where was moſt need; ſo that it was no new work or office, but a going on in the work of the Lord, in the gift of the Spirit, *which was not of man, or by man, but by Jeſus Chriſt.*

2. You ſay, *They were known to be teachers in office*; and all to the end of this ſecond, is but probability: *known to be preachers in office*; when the Scripture mentions no ſuch thing, when they had never ſeen them before its likely, and for ought you know, had not heard of their fame; but undoubtedly they did not know them to be men in office, for they were unbelieving Jews and Gentiles, zealous it ſeems of the Law, and knew not what Goſpel-office meant, but rather in all places almoſt perſecuted the ſervants of the Lord, accounting them Sectaries like your ſelves; therefore they could not know them to be officers: 'Tis a *non ſequitur*, that unbelievers, men ignorant of the Goſpel, ſhould know Goſpel-officers, that unbelievers ſhould take thoſe they never ſaw before for Goſpel-officers: and the Text it ſelf is clear; for they ſpeak unto them to exerciſe their gifts, not as men in office, upon your own account; but they ſent unto them, ſaying, *Ye men and bre-*

brethren, &c. that is, any of you men and brethren that have any word of exhortation to the people, ſay on, &c.

3. You ſay, *This was practiſed in corrupt times, &c. that in corrupt times it was permitted for ſome out of order to preach, &c.* as you ſay *Apollonius confeſſeth, &c.* you conclude, *that we are not to follow Jewiſh corrupt cuſtoms, but to walk by rule, &c.*

I anſwer, firſt, I cannot but take notice of your ignorance, in calling ſuch an approved practiſe both in Law and Goſpel, a corrupt Jewiſh cuſtom; if it had been ſo indeed, then no Prophet might have ſpoken unto them, who propheſied by gift only; and for the moſt of them, they did no miracle to convince the people that they were extraordinarily ſent.

If it had been a corrupt practiſe, they ſhould in your order have perſecuted *John* for want of miſſion; he did no miracle, yet preached a new doctrine of Repentance: and the ſcattered brethren ſhould have had no admittance; the cuſtom ſhould have prevented them; as for the new Teſtament, it was the cuſtom, as hath been proved already, for gifted brethren to preach; and for thoſe that were contentious, and denyed it, *There was no ſuch cuſtom in the Church of God.*

2. I anſwer, that you are worſe then thoſe Jews, who though in many things they erred from the truth yet in this they retained ſome principles of honeſty, willing to have the people inſtructed; but you are the men who do what in you lyeth to ſhut up the Kingdom of heaven from the people, &c.

3. I anſwer, you cry out againſt thoſe approved practices of the Jews, and continued cuſtom in the Churches of the Goſpel, for corruption and confuſion; but you take up corrupt confuſed practices your ſelves, never mentioned either in Law or Goſpel, and theſe paſs for currant with you; but the uncorrupted wayes of God, they are corrupted wayes with you; are you not of the number of thoſe who call evil good, and good evil? &c. how do you think to eſcape the wo, &c?

The ſeventh a Tower, and it will not eaſily fall.

The example of Apollos, Act. 18.24. *an eloquent man, and mighty in the Scriptures, taught diligently, &c. becauſe he preached without a Call, therefore gifted brethren may preach without a Call; this you ſay is a*

Tower, a ſtrong Tower, &c. But ſtay Sir, reproach not, ſcorn not, that is no anſwer to the Truth. You anſwer firſt, *That this is an example, but no precept, &c.* And is not example enough to warrant the lawfulneſs of the thing, that the like may be done? But Sir, I cannot but take notice of your ſimplicity, and contradictory ſpirit, you contradict your own ſelf: For firſt, *You ſay there is neither precept nor preſident in the Scripture*, yet here you have produced a *preſident and example* your ſelf; groſs miſtake! But its juſt like all the reſt of your preaching, do and undo, contradict upon every occaſion. To clear your buſineſs, you query firſt, *Who it was that preached?* Apollos. 2. *What was he? A Miniſter. How is that proved?* 1 Cor. 3. 5. *Who is Paul, who Apollos, but Miniſters? &c.*

I anſwer firſt, its true, he was a Miniſter by way of gift, and ſo are all the gifted brethren, nay all believers are Miniſters; for a Miniſter is the ſervant of the Lord, and ſo are all the Saints; *As every one hath received the gift, ſo let him miniſter*; and upon this account was *Apollo* a Miniſter, and no other at that time, neither can you prove that he was any other after; you produce 1 *Cor.* 3. 5. which was a long time after this preaching, and that Scripture doth not prove him a Miniſter in office, as you pretend neither; but a little to diſcover your jugling with the Truth, as if you were blind, or did think others to be as blind as your ſelf, you pretend to make much for your ſelf in the firſt and ſecond, *That he was a coadjutor with Paul, &c.* But Sir, do you believe that he was ſo when he firſt preached? Nay Sir, its evident the contrary; for he was a ſtranger, not only to *Paul*, but to the reſt of the brethren, *ver.* 27.

2. He was inſtructed *but only in the baptiſm of John, and needed an Aquila and Priſcilla to teach him the way of the Lord more plainly.* And was he an ordained Miniſter think you, and yet ignorant of the way of the Lord, and the doctrine of Chriſt, knowing but the baptiſm of *John*? who ordained him think you? Away therefore with your blind Sophiſtry; you may as well reaſon, that becauſe you are a man now, you were one an hundred years ago, becauſe *Apollos* was a Miniſter, and might be ſo in office, 1 *Cor.* 3. 5. therefore he was ſo before he was known of the brethren, or knew the way of the Lord, or the baptiſm of Chriſt, only the baptiſm of *John*; a likely concluſion! &c.

3. You ask, *What were the gifts of this Miniſter, &c?* 1. *An eloquent man.* 2. *Mighty in the Scriptures.* 3. *Inſtructed in the way of*

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the Lord. 4. *Fervent in spirit.* 5. *Taught diligently.* 6. *The things of the Lord.* 7. *Bold in the Synagogues.* All these I doubt not, if you were not blind, but you might in a measure see in your preaching Brethren, &c. 8. *Rare humility; he doth not disdain to be taught what he knew not, of mean persons,* far differing from the pride of you Parsons, who scorn to hear or learn from your Brethren; puft up with pride, and self-conceitedness of your own worth, knowledge, excellency, &c. 9. *His teaching was operative, fruitful, &c. he did not labour in vain, &c.* So is your preaching Brethrens work; they labour not in vain, though to your grief and pain, that makes you fret again, &c.

Your second query is, *When he preached?*

You answer. 1. *'Twas in a time when Churches were planting, &c.*

So are the Churches now planting, and God gives gifts extraordinary, comparatively with your selves, for the gathering and building of the Saints.

2 *'Twas in a time when the corrupt custom was in practise among the Jews.*

I answer; 1. You have often called it a corrupt custom, when the Scripuure calls it not so: you have a very foul mouth, to cry out so much of corruption, where the Scripture is silent, and the custom was in it self commendable, both in the Old and New Testament.

2. By way of concession, to give what is not granted. Put case that it was a corrupt custom, was *Apollos* corrupt in his practise? For he was no Minister in office, as is clear; was he corrupt for his preaching out of office, in making use of his opportunity? If you durst be so bold for shame, I make no question but you would account him a corrupt Sectarian-fellow for his labour.

3. You answer, *by way of concession, if you grant that* Apollos *was not a man in Office, it will not help; for this was but an instance of the liberty given by the Jews, or taken when given*: And were they not both corrupt? one for giving, the other for taking?

You conclude, *Take in all, &c. and in like juncture of time, others of like abilities may do the like.*

Now is the like juncture of time, gathering of Saints out of *Babel* from Antichristianism; now is the like liberty, now may gifted Brethren take that liberty, &c. Now to your Parallel.

The Parallel.

1. *Apollos*, as you say, was a man of extraordinary abilities.	1. These, most of them, have ordinary from the Spirit of Christ.	1. *Your selves have not ordinary from the Spirit, but are enemies unto it.*
2. He is called a Minister, and was a Preacher.	2. These are Ministers and Preachers according to the measure of their gift.	2. *Your selves are neither Ministers, nor Preachers in the Spirit, but enemies to both.*
3. He was a helper to the Apostles.	3. These are helpers on of the same work, both in conversion and building.	3. *Your selves are enemies to both; strive to keep Souls in blindness for base and self-ends.*
4. He was eloquent.	4. So are the Brethren, they have the tongue of the learned, and know how to speak a word in season.	4. *Your selves are loquent, ignorant in the Mysterie, want this tongue, are enemies unto it.*
5. He was mighty in the Scripture.	5. So are the Preaching Brethren able to confound you in all your Philosophy, &c.	5. *Your selves in Scripture ignorant, to its wayes and rules are enemies, in Arts and Sciences mighty, so spoiling Souls,* Col. 2. 8.
6. He taught the things of God.	6. So do your Brethren according to the Scripture.	6. *You teach your own fancies, the imaginations of your deceitful hearts.*
7. He taught frequently.	7. So do your Brethren, as opportunity is offered.	7. *You rarely, to confound them in their practice if you could.*
8. He taught boldly, and openly in the Synagogues.	8. So do the Brethren in the most publike places in the face of all men.	8. *You envy, and publickely cry out against this their just, and honest Practice.*
9. He was very humble and lowly.	9 So are the Brethren (not exalting themselves above the people) willing to learn.	9. *Your selves are proud, exalting your selves above the people, scorning to learn.*
10. He had the approbation of the Church.	10. So have the Preaching Brethren.	10. *Your selves want that; for you are enemies, and persecuters of the true Church.*
11. He convinced, and converted many.	11. So have, and do the Brethren daily.	11. *You pervert, seduce, and lead blind sold to perdition many, most of the people of the Nation, &c.*

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The eighth a bulwark, all your wiſdom is not able to undermine it.

1 *Cor.* 14. 1. 31. *Where the Apoſtle exhorts them to deſire ſpiritual gifts, but rather that they might propheſie; and tels them,* verſ. 31. *They may all Propheſie one by one: hence our brethren conclude, that all that have gifts, may Propheſie,* &c.

In your anſwer to this, you pretend a great deal of confidence and aſſurance, that your gifted brethren are deluded *with the word All,* when the truth is, that your ſelf it is who is under the deluſion.

The Queſtion you ſay, will be, *who are meant by this word All,* verſ. 31. *ye may all Propheſie, &c.*

You anſwer firſt Negatively: *It cannot be meant of all the Saints, for then women ſhould preach, who are forbidden.*

I anſwer: 1. The Scripture it ſelf is clear, women are excepted, *ver.* 34. *All may, &c.* There is no limitation, no prohibition of any, except women; and women are not altogether forbidden neither; compare this with *cha.* 11. 5. *Joel* 2. 28. women may Propheſie by permiſſion, and in ſubjection to the man, &c.

2. You ſay, *Private Profeſſors are no where commanded to leave their Callings, and go ſtudy Arts, Sciences, &c.*

Oh blindneſs with a witneſs! Is not the Spirit of Chriſt ſufficient to help men to preach and Propheſie, unleſs they ſtudy Arts, and Sciences? the Scripture ſaith, *ye may all Propheſie*; Private men, is a title you have learnt from *Rome*; its true, it doth not ſay you muſt all leave your Callings and ſtudy Arts, and Sciences; this is not commanded to any, nor practiſed by any; and truly Sir, I think there are none but Aſſes in the things of God, who ſtudy Arts, and Sciences, to help them to preach and propheſie: your Scriptures produced, 1 *Cor.* 7. 20. *ch.* 12. 29. I have anſwered already, therefore I paſs it in this place.

2. You anſwer poſitively, *by All, is meant all ſuch as are Prophets, the Text is clear,* ver. 29. *Let the Prophets ſpeak, &c.* Thus far you ſay truth, by *All* is meant the Prophets, that is, thoſe who have the ſpirit of Propheſie; you proceed, and ſay, *They were extraordinary*; your reaſon is, *becauſe they ſpake by Revelation, without ſtudy.* ver. 31. I ſay they were not extraordinary, but ordinary, ſuch as could ſpeak to *edification, exhortation, and comfort,* ver. 3. and this many of the

brethren

brethren could do then, and can do now; its your ſelves that are no Prophets; for you cannot ſpeak by revelation, without ſtudy; but in the ſtrength of the Lord, the preaching brethren can: And here it is you are loſt, you meaſure other mens conditions by your own; becauſe you cannot preach without ſtudy, therefore you think none elſe can, &c.

I conclude with you, That the word *All, is to be confined to the Prophets, All ye that are Prophets may preach*; All ye that have the Spirit, and ſo the Gift of propheſie, may preach and propheſie: for propheſie was no Office, but a Gift, as I have already ſhewed: So then, notwithſtanding all your ſophiſtications and wrenchings, All that have the Gift, may propheſie: the preaching brethren that have the Gift, may propheſie.

You ſay, *Its worth the obſerving, that the word* Prophet *is never given to any but Miniſters, men in Office.*

I have already anſwered, that Prophet or Propheſie, is never called an Office in the Scripture, but a Gift; and the diſtinguiſhment of Chriſt between *a Prophet and a righteous man*, Mat. 10. 41. its not the Office but the Gift; every righteous man hath not a Prophets gift; there are various operations, ſtill the ſame Spirit.

You ſay, *That all that are Prophets, and can open hard Propheſies without ſtudy, interpret Scripture to edification, &c. Who ſo hath theſe Gifts, may uſe them.*

But Sir, where and when do you mean? 1000 years ago, but not now. Why this is all we plead for man; you have granted our deſire; let the Hearers be judges, let the Saints be judges, let the Prophets be judges; God hath given that Spirit of Propheſie to interpret Scripture, ſpeak to edification, and comfort of the Saints, &c.

You ſay, *They are Prophets, becauſe the duties of Prophets are aſcribed to them.*

No need of ſo much of one thing, being ſo clear, and granted of all. But you muſt needs have them *extraordinary Prophets*; and here you harp, or elſe you were gone.

But you ſay, *You will eaſily prove them to be extraordinary Prophets*; (but ſtay Sir, not ſo eaſily done as ſaid.)

But you ſay, *You prove it*, verſ. 30. *If any thing be revealed to another that ſitteth by, &c. They preached extemporary Revelations, they were by the ſingular Revelation of the Spirit to give the ſenſe of Scripture.*

Anſw.

Anſw. 1. I wonder from whence you had this diſtinction of ordinary, and extraordinary Prophets; Doth the Scripture teach you any ſuch thing? I ſuppoſe you mind by extraordinary, ſuch as foretold things to come; as in the Old Teſtament, &c. But why you call them extraordinary I know not; and for ordinary, ſuch as by the ſame ſpirit can ſpeak for the edifying of the Saints, the difference is onely in the operation of the ſame ſpirit; in ſome one way, in ſome another, in ſome more, in ſome leſs; but its given to every *one to profit withal.*

2. That upon your own account, and in your language, theſe Prophets were ordinary; extraordinary were ſuch as could foretel things to come, as *Elijah, Eliſha, Eſay, &c.* In the New Teſtament *Agabus, Act.* 11. 27. chap. 21. 10, 11. ſuch theſe Prophets were not; For the work of the one was to foretel, of the other to build up and edifie the Church.

You ſay, *Theſe Prophets are ſet amongſt extraordinary Gifts, or Officers,* Epheſ. 4. 11.

I wonder how you dare thus to abuſe the Scripture and truth? who or where are thoſe Gifts? or as you call them *Officers called extraordinary*; but its your own ignorance, if not baſeneſs, to delude the people under theſe terms you call Apoſtles, and Prophets, Evangeliſts extraordinary, and pick out from amongſt the ſame, Paſtors, Teachers for ordinary: What Scripture teacheth you this, to call one ordinary, the other extraordinary? If I can ſhew you no Prophets, &c. you ſhall ſhew me no Paſtors, nor Teachers in the World.

Well you ſay, *There were three things objected.* 1. *They could not be extraordinary, becauſe their doctrine was to be tryed, &c.*

You anſwer firſt, *That this trying and judging, did not conſiſt in calling them to an account, &c.*

But I ſay, It conſiſted in judging the truth of what was ſpoken, to try the ſpirits whether they were of God; for there were and are falſe Prophets: for this was the Church of *Epheſus* commended, *Rev.* 2. 2. *For trying thoſe who ſaid they were Apoſtles, and were not, and found them lyars.*

2. You ſay, *An extraordinary Prophet, though in penning Scripture infallible, yet in other things he might err; you inſtance in* Aaron, Exod. 32. 4. Peter, Act. 10. 15. *about the calling of the Gentiles, &c.*

You will make the Scripture it ſelf to be of ſmall Authority, if what

you ſay were truth; for all extraordinary Propheſies are written; and if they might and did miſcarry in Ppopheſying, as you ſay, then you derogate from the truth of Scripture; for all extraordinary Propheſies are written.

And you ſay, *Extraordinary Prophets may err.*

But Sir, You have produced no Example of ſuch erring in matter of Propheſie. *Paul*, and *Peter*, and *Aaron*, *&c.* did not err in matter of Propheſie; if they had, they had been falſe Prophets like your ſelf; the point in hand at preſent, is about Prophets in time of their Propheſie, *ye may all Propheſie*, *&c.*

And you ſay, *they were extraordinary, and yet might err:* (oh full of all ſubtilty *!*)

What? Are all the Propheſies in the Old Teſtament then, if extraordinary Prophets might err in their Propheſyings?

Yet at laſt, you come to ſay, *That all things are not revealed to one; and that which is not revealed to one, may be to another.*

That is truth, and that is the reaſon why all may Propheſie.

You ſay, *There might be ſomething mingled with that which the Prophets received, and they might adde ſomething of their own, &c. therefore it was to be judged and tryed.*

And is this truth which you lay down, and yet are they extraordinary? Note 1. Were there any in the Old Teſtament to judge of the Propheſies, whether they were truth when ſpoken? 2. Might the Prophets extraordinary, as you call them, in their Propheſies, *add of ſelf* unto it, and err in it? let all men judge of the truth of this Doctrine, but its like your ſelf, &c. 3. Did thoſe extraordinary Prophets propheſie according to the Rule of Scripture? and look what others had ſaid before them, or by an immediate Inſpiration? As you confeſs, theſe Prophets were to propheſie *according to the rule of faith*, Iſa. 8. 20. *to the Law and to the Teſtimony*; Was their propheſie ſubject *to error? had need to be judged? might be ſomething of ſelf in it? tryed if according to Scripture*, *&c.*

Yet extraordinary; ſtrange and unheard of confuſion *!* out of your own mouth ſhall you be judged, &c.

2. You ſay, *'Tis objected, That thoſe could not be extraordinary, becauſe its ſaid* verſ. 3. *They ſpake to edification, exhortation, and comfort, as ordinary Prophets did.*

You anſwer it eaſily: *The extraordinary Prophets, as* Amos, Eſay, Ezekiel, &c. *did preach to edification, exhortation, and conſolation, &c.*

Anſw.

Anſw. 1. That its more then the Scripture affirms, if they did teach in this way of propheſying.

2 If they did, yet they took not their denomination of Prophets from this kind of propheſying; but thoſe 1 *Cor.* 14. are called Prophets upon this account, their ſpeaking to *edification, &c.* And this was the end and work of Prophets, to *edifie the Church*, Eph. 4. 12. not to foretel of things to come: therefore the Apoſtle renders the reaſon of their propheſie, *that All may be inſtructed, and All may be comforted*, verſ. 31. And again, theſe Prophets were ſuch as needed directions from the Apoſtle, as to the manner and order in propheſying, which if extraordinary, they could rather have directed the Apoſtle, as *Agabus*, Act. 21. 10, 11.

3. You ſay, *'Twas objected that the Apoſtle forbidding women, did give liberty to men to preach*: you grant by way of conceſſion, *The Apoſtle forbids women, and enjoyns men to preach*: *But what men? not all Gifted, but all gifted and Called.*

I ſay, All that are gifted are Called to exerciſe their Gift, and may propheſie.

2. You draw the Argument thus, *The Apoſtle forbids women gifted or ungifted to preach; therefore all men gifted or ungifted may preach, &c.* This is the good your Univerſity doth you; make you wiſe to do evil, and pervert truth, to draw ſcurrilous concluſions to diſhonor truth and its ſervants; All women gifted or ungifted are in this Scripture prohibited; but all men that have gifts are authorized. And truly, I ſhall ſay thus much too, that I ſhould look upon that member to be very weak and uſeleſs, that hath not ſome gift or other for good in the Church, in the body: But Sir, your ridiculous concluſions will not eſtabliſh you.

You conclude, *That all Orders, Officers, Members in the Church above Miniſters, may preach, &c.*

I thought you had owned none above you, but that you had ſate in *Peters* Chair, been ſupream Lords, to binde and looſe at your pleaſure, children to the holy Father at *Rome*; but you'l be ſure to own ſuch to be above you, which are not in your account, and then as good none at all; abſolute Lords for all that. You mention *Apoſtles, Prophets, Evangeliſts*: but you think there is neither of theſe in being; therefore you are the chief Lords over all: but you are miſtaken; for Apoſtles, Prophets, Evangeliſts, are no more extraordinary in the Church, then *Paſtors, Teachers, &c.* for they

are all reckoned together, *Epheſ.* 11. And if you will ſay, *there are no Apoſtles, Prophets, &c.* I will ſay and make it good, there are no *Paſtors, Teachers, Presbyters,* or others, nay no Church of Chriſt, *without Apoſtles, Prophets*; there may be a Church without *Paſtors, &c.* but none without *Apoſtles, Prophets, &c.* He hath ſet in his Church firſt *Apoſtles, then Prophets, &c. and after this Paſtors and Teachers.*

1. *Apoſtles,* Men ſent for the gathering of the Saints.

2. *Prophets* next, becauſe when gathered, the *Prophets, (viz.)* gifted brethren, they exerciſe their gifts for the edifying of the body, untill there be Paſtors and Teachers; and then the gifts of the Prophets are not to be quenched, or ſlighted; for they are Prophets ſtill; and out of the Prophets in proceſs of time, may be choſen men for Office, Teachers; by Office as well as Gift; and theſe are elected by the Prophets, *viz.* the Church; for they are all Prophets, though they have not Gifts alike.

So that firſt then in the Churches of Chriſt, there are Apoſtles, men ſent to gather, Apoſtles ſignifying as much; and Prophets when gathered, before the Miniſtry you ſo much cry up.

2. Your ſelves are neither *Apoſtles, Prophets, Evangeliſts, Paſtors, nor Teachers,* according to the Scripture-account; for firſt you gather no Churches; but rather endeavour to ſcatter thoſe that are gathered.

2. You build up no Churches, but ignorant, carnal, prophane creatures in a way of formality, to their eternal ruine; you adminiſter no Ordinances according to the Rule of Chriſt, but of Antichriſt, and your own inventions; I ſhall conclude this with your Parallel.

The

The Parallel.

1. Theſe were Prophets.	1. *So are the gifted brethren.*	1. *Your ſelves none, nor know not what they are.*
2. Thoſe no extraordinary, but ordinary Prophets.	2. *So are the gifted brethren.*	2. *Your ſelves not ordinary, but enemies to it.*
3. Thoſe had a ſpirit of Revelation.	3. *So have the brethren, elſe none of his.*	3. *You are ignorant of it, have a philoſophical ſpirit of deluſion.*
4. Theſe could expound Prophetick Scripture.	4. *So can the Preaching brethren to your terror and amazement.*	4. *You wreſt them, and darken them for your own ends.*
5. Theſe ſubjected their propheſie to the judgement of the reſt.	5. *So do the Preaching brethren.*	5. *You are puſt with pride, none may queſtion what you ſay, be it never ſo falſe.*
6. The Spirit of thoſe was ſubject to them.	6. *So it is in the Preaching brethren.*	6. *But you are ſubject to your ſpirit of pride, none may ſpeak but your ſelves, yet know not what propheſie is.*
7. Theſe ſpake by two or three, & the others judged.	7. *So do the Preaching brethren.*	7. *But you ſpeak all your ſelves, but permit none to judge.*

The ninth Objection.

Rom. 12. 6, 7, 8. *Having then gifts differing according to the grace that is given to us; whether propheſie, let us propheſie, &c. Hence they gather, that all that have gifts of propheſie may propheſie, &c.*

Your anſwer: *'Tis granted, that they who have the gifts of propheſie may propheſie, &c. But who are they that have this gift? They that are Prophets by Office, and not thoſe who have abilities only, &c.*

I have anſwered this already, That there is no Office of Propheſie, but Gift only; and they that have abilities may Propheſie; the Gift is given them for that end.

You ſay, *It will appear more fully in the context, and ſcope of the Chapter; having exhorted to duties of Piety in general,* ver. 1, 2. *he comes,* ver. 3. *to* 9. *to particular duties of Eccleſiaſtical perſons and Officers, viz. that they ſhould not be proud of their Gifts, &c.*

Sir, it were well if you who ſo account your ſelves, &c. could learn that leſſon: but Sir, you very much fail in your interpretation, for the Apoſtle ſpeaks to the whole Church throughout the whole Chapter, and in theſe verſes mentioned, *ver.* 3. he ſpeaks to the whole Church, *Let no man think of himſelf, &c.* He doth not ſay, let no Miniſters in office think, &c. but no man. *Let no man be proud, or lifted up with his gift, to think more highly then he ought of himſelf; but to think ſoberly, according as God hath dealt to every man the meaſure of Faith.* Mark, as God hath dealt to every man; you ſay, every Miniſter in Office, the Scripture ſaith *every man, &c.* ver. 4, 5. the Apoſtle relates to the whole Church, *We being many, are one body, &c.* What Sir, do you ſuppoſe that none are the body of Chriſt, the Church, but the Prieſts? or do you not ſee your ignorance, that its the whole body the Apoſtle here ſpeaks of?

2. You ſay, *He ſets down a diſtinct and perfect enumeration of all the ſtanding officers in the Church, &c.*

To which I anſwer:

1. That all your wiſdom and Logick have not, cannot diſtinguiſh theſe Officers.

2. He enumerates the various gifts in the whole Church; though officers are not excluded, yet there is no office but depends upon gift, elſe no Office.

And 1. He mentions Prophets, *Whether propheſie, let us propheſie, &c.* that is, let thoſe who have that Gift, make uſe of it for the good of the Church. That this is the intention of the Scripture, note firſt, that the Apoſtle is ſpeaking to the whole, as you have heard, Verſe 5.

2. The terms under which its expreſſed; that is, 1. *Propheſie according to the proportion of faith:* anſwering ver. 3. *according as God hath dealt to every man the meaſure of faith.* Hence note, that its every mans liberty, nay duty, to propheſie according to the proportion of Faith, &c.

3. See Verſe 7. There, if any where, you have the Office, or Miniſtry, *Let us wait on our Miniſtring, &c.* The firſt is a Gift without Office, according to *the proportion of Faith*: the other

other is an office to be waited on, though office depends upon Gift likewiſe.

You confeſs, *That this is not the extraordinary, but ordinary Propheſying.* And why this ordinary more then that? 1 *Cor.* 14.31. But Sir, it is not your underſtanding of the Scripture that makes you give the right Interpretation of it, but becauſe it ſuits beſt with what you drive at; for that I perceive is your great work, to make the Scripture ſpeak to your own purpoſe, be it what it will.

You conclude, *Now let us ſee what they can gather hence; becauſe Paſtors and Teachers, who were Prophets, &c. men in office are commanded to propheſie, and Expound the Word; therefore private perſons may, &c. this is kneading trough Logick.*

I anſwer: Where did you read your Logick in Scripture, that Prophets were called Paſtors; or Paſtors and Teachers called Prophets? but that you can ſay any thing, make the Scripture to ſay any thing for your own ends: And this is Logick learnt from your father the devil; Read and apply *Joh.* 8.44.

The tenth Objection.

1 Cor. 11.5. *Every woman that prayeth or propheſieth with her head covered, &c. Hence ſay they, were women that did propheſie; If gifted women did propheſie, much more may gifted men: thus* Miriam, Anna *and* Hilda *propheſied,* 2 King. 22. 14. &c.

This I ſuppoſe is a Scripture of your own invention in this place; there are enough more to the purpoſe then this; for I ſhould be unwilling to do as your ſelf, turn the Scripture every way for your own ends: yet Sir, I ſhall a little trace you in this, that ſo your pride and folly may appear.

You ſay. *Here is chalk for cheeſe; we ſpeak of ordinary gifted men, and they flee to women that were called extraordinarily, &c.*

And how prove you that Sir? Is there ever ſuch a word in the Text? 1 *Cor.* 11.5. he ſaith, *pray or propheſie*; was it extraordinary praying too? I wonder you left out that.

As for *Phebe, Rom.* 16.1,3. You ſay, *She was a Diaconeſs to miniſter to the ſick, and not to preach, or have* Peters *Keyes jingling at her girdle.*

I thought Sir, you were very loth to loſe the Keys, having been *Peters* ſucceſſors ſo long; but I wonder how you got them from your

your Father the Pope, who ſaith he keeps the Chair ſtill.

Aquila and Priſcilla were helpers to Paul, Rom. 16. 3. that is, ſay you, *by their private inſtructions.*

But who told you ſo, that it was by their private inſtructions? and why not publike as well as private?

So you ſay, *Not only men, but women ſhould teach their children, ſervants, neighbours the way of the Lord,* Prov. 1. 8 & 6. 20. Act. 18. 26. Tit. 2. 3.

Confeſs the truth ſometimes, that out of your own mouth you may be condemned; this is all we plead for, that its the duty of the Saints, according to the meaſure of their gift, and proportion of faith, to teach the way of the Lord to children, neighbours, any, as opportunity is offered: but I ſuppoſe you have a ſecret reſervation, or relation to that word *private, &c.* and why *private* Sir? Is it lawfull in private, and unlawfull in publike? where doth the Scripture make this diſtinction? But Sir, I ſuppoſe I have found you; you will keep it in private, that ſo your *Diana* may ſtand, your honour and eſteem among the vulgar; and that your god, your bellies may be fed to the full, &c. *Phil.* 3. 18, 19.

As for that place, 1 Cor. 11. 5. you ſay, *The words are not taken actively for womens preaching, but paſſively, for their attending on prayer and propheſying, &c.*

And who told you ſo Sir? You are very quick of apprehenſion, ready to give interpretations: I ſuppoſe you may thank your Logick, Rhetorick, and Philoſophy for it. Is there ever ſuch a word in the Text? nay, is it not evident that there is no ſuch thing intended? Examine the Scripture.

1. He ſpeaks of men in particular, and women in particular: *every man that prayeth and propheſieth; every woman that prayeth and propheſieth*; he doth not ſay every one that doth attend upon praying, &c.

2. If he intends the woman, that ſhe doth attend upon the praying of another, then he intends the ſame to the men likewiſe; for its one and the ſame; only the manner differs; So then there is no rule given to him that ſpeaks in propheſie, either man or woman.

3. The Text ſaith, *Every woman that propheſieth, &c.* Pray tell me Sir, whether when a man propheſieth and preacheth the things of God, whether the women that are preſent hearing, do propheſie then, becauſe the man doth? if the women, then the men; where

now

now Sir, you will make all Prophets anon, both men and women.

2. You ſay, *You muſt diſtinguiſh of propheſying; there is propheſying which is preaching; thus ſay ſome, theſe women did not propheſie.*

I thought you were gotten into a Wood, almoſt loſt, you hear what ſome ſay. But how can they tell? who told either you or them ſo?

2. You ſay, *Propheſying is taken for publiſhing, and ſinging praiſe, &c.* Pſal. 68. 11. *There were the preachers.*

If ſo Sir, why not men and women to teach and preach according to the gift? See to this purpoſe *Col.* 3. 16.

3. You ſay, *Suppoſe you grant, as your Divines confeſs, that its the ſenſe of the place, that Women in thoſe times were inſpired with the Spirit of prayer, propheſie, &c.* according to Joel 2. 28. *yet they failing, and abuſing their liberty, the Apoſtle enjoyns them ſilence for ever in publike*, 1 Cor. 14. 34, 35.

There is no ſuch thing: Compare that with this, and it forbids but the diſorder, not the thing; by permiſſion, in ſubmiſſion, the women that have a gift may propheſie, which is the ſence of the Scripture.

The eleventh Objection.

1 Cor. 16. 15, 16. *The houſe of* Stephanas *addicted themſelves to the Miniſtry of the Saints, &c. Hence you ſay the Anabaptiſts ignorantly gather, that a man may call himſelf to preaching, &c.*

Sir, you are malitiouſly miſtaken, and the ignorance is in your ſelf. 1. In calling them Anabaptiſts, for practiſing Baptiſm according to the Scripture, that grieves you it ſeems; but you have learnt a new way, both for matter and manner: for matter, Babies inſtead of believers; for manner, ſprinkling at the holy Font, inſtead of baptizing in a River; You are loth to go in there with your long Gowns, you have found a better way then ever was preſcribed or practiſed; who now Sir are the Ignoramuſſes?

2. You belie them (but that is no wonder) you ſay, *they gather, that a man may call himſelf to preaching.*

Its your own forgery; they never ſaid ſo; but 1. If God gives gifts, then he calls them to it. 2. The Church finding ſuch gifts, approves of them, owns them, rejoyceth in them, &c.

And 2. for the Scripture you mention, you ſay firſt, *It doth not appear that they were Miniſters, and Preachers, but rather Deacons and*

Church officers, who did ſerve and miniſter to the neceſſities of the Saints, &c.

This is but your word, and there is no probability for it, but that you have learned to evade truth; but all will not ſerve you; I ſay therefore firſt, they were Miniſters, and that preaching ones too.

1. Miniſters, the word is cleat for that; *They gave themſelves to the miniſtry of the Saints.*

2. Preaching ones too, ver. 16. *That ye ſubmit your ſelves to ſuch, and to every one that helpeth with us, and laboureth*; they were ſuch as did help with the Apoſtles, and labour; In what? *In giving Alms, or diſtributing?* No. Labour in the Goſpel; its uſually appl, ed that way, *I laboured more abundantly then they all* ſaith *Paul* 1 Cor. 15. 10. and the Elders that *labour in the word, are worthy of honour*, &c. this word Labour is no where given to Deacons.

3. Yet out of office, only by gift; I prove it thus. 1. Its the houſhold of *Stephanas* that *Paul* baptized, and was his firſt fruits at Achaia; tell me when they did, or any elſe chuſe a houſhold or family to be all Miniſters in office?

2. *They addicted themſelves to the Miniſtry*, were not called by office, &c.

3. *That ye ſubmit to ſuch, and every one that helpeth*; he doth not ſay to every one in office, but to every one that helpeth, that is, every one that hath the gift, and helpeth to the building up of the reſt; let others ſubmit their judgements unto ſuch in points of difference and controverſies. If *Paul* intended it to every Paſtor in the Church of Corinth, there were very many then it ſeems; for there was the houſhold of *Stephanas*, and ſo every one elſe that doth labour with us; how many officers will you make in the Church, if what you ſay were truth?

You ſay, *They gave themſelves to the ſervice, were not compelled or hired, &c.*

It ſeems at leaſt then they were not ſuch officers as the Parſons of the Nation are, for they muſt be hired and well paid too, or elſe they will not ſerve; they are far from the temper of *Stephanas* and his family.

2. You ſay, *Take it which way you pleaſe, either for the ſervice of the Presbyterie, or Deaconſhip, yet this is the ſame; they being lawfully called, did freely give themſelves to the ſervice, &c.*

Their calling I have already proved unto you, not by office, but gift,

gift, and they readily did the ſervice; you call the Anabaptiſts the Firebrands of Societies. Sir, 1. They have been, and will be a firebrand to Antichriſtian Societies, and the Lord will by them daſh ſuch to pieces by their doctrine, life and practiſe. 2. They are the only upholders of lawful Societies, both Civil and Divine. 3. Your ſelves are in deed and truth the firebrands of Societies, both Civill and Divine; For Civill, you could be content to burn up Nations, Parliament, People, and all, for the eſtabliſhment of your own intereſts, burn up Churches, the Societies of Saints, rail, and call them all that naught is, when your ſelves are the men upon whom the guilt lieth; you abuſe and wreſt the Scripture to your own ends and intereſts, viz. *No man taketh this honour to himſelf without a Call, &c.* Its ſpoken of the Prieſts under the Law, who were a type of Chriſt, and not of your baſtard Tribe of Levites, &c. You anſwer to the objection I have already ſufficiently cleared, that they were gifted perſons, not officers, &c.

The twelfth Objection.

Heb. 5. 11, 12. *When for the time ye ought to have been teachers, &c. here ſay they, the Apoſtle blames them becauſe they were not all Teachers.*

The ſubſtance of your anſwer is, that there are two ſorts of teachers; *publike teachers, and private teachers; the one by men in office, the other by men out of office.*

But who gave this diſtinction of publike and private Chriſtians? of publike and private teachers? I know not; they are terms the Scripture is not acquainted withall, therefore away with them to Rome, from whence they came; and call not that or them private, whom God hath made publike; ſay no more for ſhame, that its lawfull for them to teach in private, and unlawfull in publike; doth the place and manner make ſo much difference? If it be lawfull to teach the way of God to one or two in private, is it not lawfull to teach the ſame to them in publike? and if to one or two, why not to ten? if to ten, why not an hundred, to a thouſand? if in private, why not in publike? doth the Scripture know any ſuch diſtinction, or approve one more then another? If not, be ſilent for ever, and aſhamed of your folly, and make no more ſuch diſtinctions where the Lord hath made none.

The thirteenth Objection.

1 Pet. 2. 9. *Ye are a royall priesthood, &c.* Rev. 3. 10. & 1. 6. *and hast made us unto our God Kings and Priests, &c.* Exod. 19. 6. *All Priests must teach, but all Believers are Priests.* Ergo, *all Believers may teach.*

You answer; *The fallacie lies in the word* Priest; *you read of two sorts of Priests:* 1. *Some by office, &c.* 2. *Others a royal Priesthood proper to all Believers, &c. who as the former, come near to God.* 1. *Have boldness and access, &c.* 2. *Offer sacrifice of prayer and praise.* 3. *Slay their sins, and mortifie the old man, &c.* 4. *In respect of common annointing, so all Believers have an unction of the Spirit of God, which leads them into all truth,* 1. Joh. 2. 20. *and being thus taught, they may and must teach others.*

These are your own words; And now Sir, where is the Fallacie? in your self, or in the preaching brethren? your own confession shall be your judge one day. But you pretend to mend all again, with the word *privately*, the way of the Lord; how often have you confest the truth, and then think to lick your self whole again, with that one word, that the Scripture owns not, upon your account; but breathes forth light and truth to the contrary, as clear as the Sun when it shines at the noon-day; yet when you have confest the truth, you pretend to over-turn it again, with that word *private*; with shame acknowledge your ignorance, if not your malice.

2. You answer; *You shew the weakness of this Argument*, you say, *per idem* thus; *The office of a King is to rule; but every Believer is a King.* Ergo. *And if so, why do you not get into the Throne? &c.*

I answer; Your Argument looks like your self. Because Believers are Kings; *Ergo*, they do and shall reign with Christ over Sin, Satan, Flesh, and World, with him in glory; this is the truth in the mysterys but you draw scurrilous and reproachful conclusions, to make the Saints and truth contemptible; be advised of your folly in time, and repent, least you walking *in John a Leydens wayes*, cry up Office, Office, thinking to carry away all the crown and glory from the Saints, when indeed and truth you have no more part nor portion in the business then *Simon* the Sorcerer, &c. I say, be warned of crying up your selves above the Magistrate, Parliament, and Council of State, &c. resolving to ruine all, if you may not reign, least you come to *John a Leydens end, &c.*

The

The fourteenth Objection.

1 Pet. 4. 10, 11. *As every one hath received the gift, even ſo miniſter the ſame one to another, &c. every man muſt uſe the talent God hath given him, &c.* Mat. 25. *Hence (you ſay) they argue, All that have gifts, muſt uſe them; but many private men have gifts*; Ergo, *they muſt uſe them.*

Your anſwer's true: *But where? not publikely; for then many women who have excellent Gifts ſhould be Preachers, but privately, &c.*

You have no other ſhift to put off truth, but this ſilly diſtinction of publike, private, &c. you have worn it thred bare, being ſo often put to it in the very plain expreſs terms of Scripture; that you know not where to ſhift your ſelf, but put off your load upon this word *private*: to which I have ſaid ſo much in anſwer unto it, that I ſuppoſe, the moſt weak and ſimple may ſee into your Fallacie: but Sir, you leave your caſe deſperate at laſt; but no wonder, when it is ſo bad, that it ſeems you are glad to ſteal away from it; for you confeſs that which you have ſo long oppoſed.

You ſay *He comes, ver.* 11. *to the gift of Propheſie, and miniſtring according to our Abilities.*

Is it the Gift of Propheſie? indeed its well you confeſs it: It ſeems you had not audaciouſneſs enough in you to contradict this truth ſhining ſo clear in your Conſcience.

You ſay *Its the gift of Propheſie.*

Surely theſe are not Prophets in Office; you dare not ſay ſo it ſeems; but as every man hath received this Gift, ſo let him miniſter, if any man ſpeak, &c. Here you are blank, and glad to be gone with ſpeed to the next; you ſaying ſo little, and to ſo little purpoſe, the Scripture it ſelf being ſo undeniably clear, that daunts all gain-ſayers, as appears in your anſwer. I ſhall ſay no more unto it, but purſue you to that which follows.

The fifteenth Objection.

Rev. 11. 3. *The two Witneſſes Propheſie; not only the Clergie, but all the Faithful.*

You anſwer; 1. *That borrowed Speeches make no grounded Arguments.*

I anſwer, That the truth of thoſe ſpeeches ſhall ſtand and hold firm, when your Logick and Rhetorick ſhall have an end.

2. You ſay, *The Witneſſes conſiſted of Paſtors and People; the one Preaching, the other Profeſſing againſt Antichriſt, &c.*

Be ſure then its not you, nor your people, who walk in Antichriſtian wayes: but you it is muſt be witneſſed againſt; and if you have not already, will kill the witneſſes. And why not the people witneſs by *Preaching, as well as Propheſying, if every one may adminiſter according to the gift received*, as in the former Argument? &c.

The laſt Objection is a Sceleton.

A pennyworth of their ſmall Reaſons, a parcel of bare bones, the very naming of them is confutation ſufficient, as 1 Cor. 1. 27, 29. *God hath choſen the fooliſh things of the world*, &c. Ergo, *Lay men may Preach.*

Sir, your Anſwer to this Objection and Scripture, ſeems to carry the language of the old Proverb in it, *More knave then fool:* Was there ever the like heard of, either from Pope or Devil? what, not a word of anſwer, but ſcurrility and reproach? what, reproach the Scripture it ſelf, calling it a Sceleton, a parcel of bare bones, &c? Is this enough to give ſatisfaction? Doth the light ſhine ſo clear out of that Scripture, that it compels you to flie from it, as not being able to look it in the face, or give anſwer to it, but cry out againſt it? Hath not this been your practice in all ages? when you meet with truth, that you cannot gainſay it, then to reproach it, and render it contemptible to the people? but be ye ſure you will have but little thank for it at the laſt day. But ſeeing you leave this Scripture as being worthy of no anſwer, but baſe and ſcurrilous names, &c. I ſhall ſay ſomething to it, that its light may appear, and your darkneſs the more unto the world.

The truth there aſſerted, is this; that God in all Ages hath made choice of fooliſh, weak, and unlikely things, by it to confound and bring to nothing things that are.

And this he doth, either 1. In the work of Converſion: the poor receive the Goſpel; *Publicans and Harlots go into Heaven before the ſelf-righteous zealous Phariſees*; for Chriſt *came not to call the righteous, but ſinners, &c.*

2. Or in the work of the Miniſtry; Fiſher-men, Publicans, Tent-makers,

makers, Shepherds, Plough-men, &c. And why ſo? that by weak means he might bring to nothing things that are in creatures apprehenſion.

You cry up your humanity, fleſhly wiſdom, Arts, Sciences, &c. But believe it, the Lord hath began it already, and he will go on with it by weak nothing creatures, fools in the worlds eys and in yours too, to daſh to pieces all your wiſdom; and by this means he will deſtroy the wiſdom of the wiſe, and bring to nothing the underſtanding of the prudent: *Then where is the Scribe, where is the Diſputer of this World, &c? Hath not God made fooliſh the Wiſdom of the World?* Take notice.

1. That your fleſhly wiſdom, in which you ſo much boaſt, and glory, cannot help you to the *knowledge of God*, 1 Cor. 1. 21. Chap. 2. 14.

2. *It is fooliſhneſs with God*, 1 Cor. 3. 19.

3. It is that which muſt be *deſtroyed*, when the wiſdom of the Spirit comes, 1 *Cor.* 1. 19.

4. Its *enmity againſt God*; it is not ſubject to the Law of God, neither indeed can be, *Rom.* 8. 7.

5. If mercy prevent not, *its death*, Rom. 8. 6. So the Greek word ſignifieth; τὸ γὰρ φρόνημα τῆς σαρκὸς, the wiſdom of the fleſh, &c. and ver. 7. *διότι τὸ φρόνημα τῆς σαρκὸς, The wiſdom of the fleſh is enmity, &c.* Nay, and fleſhes beſt wiſdom, *prudence*, ſo the word ſignifieth, its all but enmity, death, and that not only to your ſelves, but others, *Col* 2. 8. And this God hath done, is doing, and will diſcover, and bring it to nothing, by weak and unlikely men, and means, maugre all the wiſdom and power of men and fleſh that ſhall oppoſe; be adviſed therefore, ye wiſe men of the earth; *Kiſs the Son leſt he be angry, and ye periſh from the way, &c.*

You mention other Scriptures that are not to the purpoſe, nor made uſe of, that I know by any; but I ſuppoſe you jugled them in here, that ſo you might ſhift off the truth in this Scripture, by running to others not ſo much to the purpoſe; therefore I paſs them in this place, and conclude: The ſumme of all is this;

1. That all the Brethren in the Church, that have Gifts, *may Propheſie*, 1 Cor. 14. 31.

2. That every man according to his *proportion of faith may propheſie*, Rom. 12. 3, 6.

3. That gifted men out of Office, have *Preached*, therefore may *Preach*, Act. 9. 20. & 8. 4. & 18. 26.

4. That

4. That every man according to the Gift received, may, and *ought to administer*, 1 Pet. 4. 10, 11.

5. That its the Saints work to declare the *glory of Chriſts Kingdom to the World*, Pſal. 145 10, 11, 12.

6. That this is the end wherefore *God gives gifts to men*, Epheſ. 4 8. 1 Cor. 12. 7.

7. That the Saints ſhould *deſire to Propheſie*, 1 Cor. 14. 1. ver. 5. & 39.

8. That the Jews themſelves denyed not this in their aſſemblies, *Act.* 13. 14, 15. & 18. 26.

9. None but Devil, Pope, Prieſts and Perſecutors ever denyed this truth.

1 Cor. 14. 37. *If any man think himſelf to be a Prophet or ſpiritual, let him acknowledge that the things I write, are the Commandments of the Lord.* But 1 Cor. 11. 16. *If any be contentious, we have no ſuch cuſtoms, nor the Churches of God.* Chap. 14. 13. *But if any man will be ignorant, let him be ignorant ſtil, &c.*

You ſay, *There was one thing more objected*, viz. *That your Miniſtry was Antichriſtian, of which one Word, and then you have done.*

I ſhall as briefly trace you in it, and ſo have done too.

This you ſay is objected, *Your Miniſtry is Antichriſtian, you are Babyloniſh Diviners, Egyptian juglers, limbs of the Devil, proud, covetous, &c. A whole load of ſuch ignominious titles you may find in a little Pamphlet of one* Collier, *a very dangerous Sectary.*

Sir, *Collier* would have you to know that he hath written nothing in that little Pamphlet, but what he is both ready and able, in the ſtrength of the Lord, to make good in oppoſition to all gainſayers; notwithſtanding your reproachful term of dangerous Sectary, both in this, and your beaſtial Epiſtle to your Reverend *Senior*; he is a *Collier*, and although you are black already, yet he will make your blackneſs more to appear, for he is accompliſhing your deſire, working *about coal*, digging up the blackneſs, &c.

Well, but you comfort your ſelf yet, *That it is your honour, and therefore you ſhould not fret, but rejoyce and give God thanks, &c.*

A very fine way to ſhift off truth from your ſelves, and ſo go on in your wickedneſs, ſaying, *You ſhall have peace*, although you *add ſin to ſin, and walk after the imaginations and ſtubbornneſs of your own hearts*. As well might the falſe Prophets, and falſe Apoſtles rejoyce, becauſe

becauſe the true ones reprove them, and tell them that they tranſform themſelves into Angels of light; ſo becauſe the ſervants of light reprove you, and diſcover your falſe and erroneous ways, you rejoyce as if perſecuted for the truth of Chriſt; Believe it, your glorying is not good: but I ſuppoſe your joy is but from the teeth outward, as we uſe to ſay; there is grief within *and ſorrow of heart* &c. Iſa. 65.11,12,13,14.

You ſay, *God is beholding to us, for the kindneſs we ſhew to his Embaſſadors.*

Anſw 1. Then he is but little beholding to the men of your coat; for you are the greateſt enemies to them in the world.

2. But is God beholding unto men for the kindneſs ſhewed to his Embaſſadors in good earneſt? I muſt confeſs I am now informed by you, in that I knew not before; for I was ſo ignorant in this myſtery, that I thought God had not been beholding to any man, no not to Embaſſadors themſelves; becauſe the Scripture ſaith, *when we have done all that we can yet we are unprofitable ſervants; that we are in Chriſt Jeſus created unto good works, that we ſhould walk in them.*

But Sir, I ſuppoſe you do in this as in divers other things, but tell a lye in jeſt; for you ſuppoſe your ſelves to be Embaſſadors; and you would fain perſwade the people to love you, and honour you, though with a lye: but that Miniſtry which cannot uphold it ſelf without a lye, is not of Chriſt, but of him who is the father of lyes.

You proceed, *And whereas they ſay our Miniſtry is Antichriſtian, becauſe we were ordained by Antichriſtian Biſhops, &c. You anſwer, Tis eaſily ſaid, but not ſo eaſily proved; for firſt you have your Ordination from Chriſt by Biſhops and Presbyters.*

Your ſelves have concluded the Biſhops Antichriſtian in their Calling; and is yours Chriſtian? a Riddle!

But you ſay immediately, *You have it not ſo much from them as Chriſt, &c.*

The outward, you have from them; and can they give you that they had not themſelves? a paradox!

You ſay, *That you adminiſter in Chriſts name, and not in the Biſhops, &c.*

And why not your preaching brethren miniſter in Chriſts name, not having to do with the Biſhops? but if you did in good earneſt miniſter in Chriſts name, you would do his work, &c.

The *Presbyterie* you say, *is only ministerial, whereby it testifies, declares, and approves of those whom God approves and calls.*

Sir, That is the reason I suppose, there are so many approved called ones of that Generation in the Nation at present as there are; if in some, pride, covetousness, ignorance, malice, treachery, bloodthirstiness &c. In others, looseness of life, prophaneſs, drunkenness, whoring, &c. may declare men to be the called of God, you have as much to say for your selves as any people in the world, &c.

But secondly, you say, *The Bishops were not Antichristian, because by their life and Doctrine they have witnessed against Antichrist.*

Answ. That was not as Bishops; I do not say because Bishops and Priests too are Antichristian, that therefore there are no honest men amongst them; for the Lords people are and have been in *Babylon*, and the Lord calls them to come forth, *Rev* 18.4.

I deny not, but that *Ridley, Cranmer, Latimer*, &c. might be honest men; yet not as Bishops; their witnessing against particular errors, of which they were enformed, adds no whit to their Office, it makes them Bishops never the more; no more then the witness of all the rest against the same errors, made them Bishops.

3. You say, *They were Ministers, and Ordained you, not as Lord Bishops, but as Presbyters.*

Answ. 1. You juggle with the business, you anabaptise, or rather rebaptise them; it may be contrary to their minds; who knows not, that not long since, the name of *Presbyter* was a stranger amongst us, and to your selves too: therefore to say, that they did it not as *Bishops*, but as *Presbyters*, is a jugling shift, and savours of ignorance too, else why in the second place, is not *Episcopos* an Over-seer? as good Scripture, as ancient, as honourable, and as useful as *Presbuteros* an *Elder*? but only change of names to delude people, as if there must of necessity be some great Reformation, when the name is changed, though the nature be the same, if not worse; this hath been always, and is the trick of the Devil at a dead lift, when one Form can no longer please, then to get into another; and be sure he will not mend it.

3. If they were *Ministers and so Ordained you*, you have done very ill to preach them down as Antichristian: and so not only to unlord them, but to unbishop, and lay them aside as no Ministers, as no Bishops: where is your Call from them now? &c.

4. You say, *Many of them were able Ministers, and painfull Preachers*

Preachers (your ſelves being Judges) *no man can affirm that they were wicked men.*

I do not affirm that all the Presbyter Parſons are wicked men, yet their Office is never the honeſter; if any of you do know the Lord, and be good in earneſt, founded *upon the Rock Chriſt; and yet build*, as you do, *wood, hay, ſtubble, that ſhall ſuffer loſs, though your ſelves be ſaved, yet ſo as by fire:* therefore do not deceive your ſelves, becauſe you meet now and then with a man of ſome honeſt principles, therefore the Calling is good; no more then becauſe the Lord hath ſome people in *Babylon* under *Antichriſt*, therefore *Babylon* and *Antichriſt* is good. Remember it was your own ſaying. *Its not one Swallow that makes a Summer.*

5. You ſay, *Admit ſome of them have been Popiſh, &c. yet we muſt not condemn all the Apoſtles for one* Judas, *&c.*

Anſw. VVe condemn not all, although we juſtifie the Office of neither them nor you, there is but little 'twixt you; and I believe as few honeſt men of your Calling as any Trade in the Nation.

You conclude. *Suppoſe they be wicked, Heretical, Antichriſtian that ordain, yet our Miniſtry is firm*, &c.

VVell ſaid for your ſelf at laſt; you have pleaded for outward Order, Ordination, &c. all this while, and now ſo it be done, it matters not who doth it, *Wicked, Hereticks, Antichriſts* and why not the Devil to? I am very confident that the Devils Ordination is as good as Antichriſts? VVell, but ſomething you muſt have, it ſeems; and why may not the Preaching Brethren now upon your own account preach as lawfully without any Ordination, as your ſelves with Antichriſts Ordination? the one acting in the power of the Spirit of Chriſt, the other of Antichriſt, &c. But to your Arguments to prove your Call.

1. Argument, *Thoſe whoſe Ordination was right for ſubſtance, though it fail in ſome circumſtance, it is valid; but our Ordination was right for ſubſtance; &c. We had the inward Call.*

1. Say little of that.

2. That upon your own account is no part of Ordination, *and the outward* came by ſucceſſion from *Rome*; your Saint *Auſtin* the Monk being ſent from *Rome* to eſtabliſh the *Romiſh* Faith in this Nation; he accordingly accompliſhing the work, you have your Ordination by ſucceſſion from thence.

And for all the *impoſition of hands, examination of life and learning,*

prayer, &c. you ſo much ſeem to boaſt in, its nothing but an Antichriſtian form without power, a dead carcaſs without a ſoul; for neither they nor you know what the Gift, Calling, or Work of the Miniſtry of Chriſt is, but glory in the fleſhly form without, being ignorant of, and for the moſt part enemies to the Power, &c.

2. Argument. *If Baptiſm of Miniſters in times of Popery was true Baptiſm, though corrupted, &c. the Miniſters, though corrupted, were true Miniſters; therefore you muſt be true Miniſters, though corrupted*; I ſuppoſe this to be the intention of your Argument.

Anſw. You have now hit the nail upon the head, and faſtned it like a Maſter builder.

1. Then I deny either their or your Baptiſm to be any Baptiſm at all; for believe it, theirs is as good as yours, never a beſt, but an invented Antichriſtian Cuſtom and Form, for which there is no warrant, either in Law or Goſpel, or Preſident of any true Church of Chriſt.

2. You do well to rank your ſelves with the Miniſtry of *Rome*; for they are by Office your brethren; from thence you come and thither you muſt return, &c. a grounded Argument to prove your Call. If the Miniſtry of *Rome* be true, then you are true; but they are; *Ergo*, this is the ſum of your Argument.

3. Argument. *If the Papiſts diſclaim us as having no Call from them, then our Calling cannot be Antichriſtian; but they diſclaim us, &c.*

Anſw. 1. Your jangling and differing each with other, and reproaching one another, argues not the truth of what you ſay: for its known, and your ſelves know, that by Succeſſion, your Ordination came from thence, &c.

2. They do not ſay, that your Ordination in its riſe came not from them, but in the preſent its not approved of, or executed by them, by reaſon of ſome ſmal differences between you.

3. Grant by way of conceſſion, that if what you ſay were truth; is there but one *Antichriſt* in the world? you ſay it cannot be Antichriſtian; Doth not the Apoſtle ſay there are many Antichriſts in the world.

4. Argument. *If your Ordination be Antichriſtian, then cannot you with modeſty accuſe us: But your Ordination is Antichriſtian*, Ergo.

A goodly Argument Sir, for if it were truth that you ſay, becauſe *ours is Antichriſtian*, therefore yours may be ſo by a Law; learned Logick! As to the Ordination you mention by the people, I know none

none ſuch in the formal way you pretend, Election being the ſum of all, and that lieth in the people: the power, or gift of Ordination in the form being wanting, its but a form without a power: yet I believe that the power both of Election and Ordination lieth in the Church; and if Ordination be ſo adminiſtred as you ſay, the Church appointing ſome of her members unto it, they are a lawful Presbytery to do it, ſo far as the power accompanies it, &c.

You conclude, If this be lawful, *then* à fortiori *from the greater, yours muſt needs be lawful, learned, Orthodox Divines.* Their learning and greatneſs mends the buſineſs well, you think, though ignorant of, or enemies unto the Way, Truth, Churches and Miniſters of Chriſt; (the caſe is altered now, ſir.)

5. Argument. *Thoſe Miniſters that are elected, proved, ordained, &c. according to the mind of Chriſt, cannot be Antichriſtian; but our Miniſters are ſo.* Ergo.

Anſw. Your Minor I deny; you have no ſuch Election; I have told you already, you have no Church of Chriſt, but for the moſt part are ignorant, rude, deboiſt, prophane, yet profeſſing Hypocrites: yet ſecondly, ſuch as they are, yet they never elected you before Ordination; but you for love of the tythe-pigs, &c. come and take them by violence, and get their goods from them by a Law.

2. You were never proved, *viz.* of your knowledge of the Lord and his wayes, but of your learning; if you had the language of the Beaſt, and the ſmoke of the pit, it was enough; and as for your Ordination, I have told you already from whence it is, I need ſay no more.

6. *Argument. Thoſe Miniſters which are directly oppoſite to the Prieſts and Shavelings of Antichriſt, cannot be Antichriſtian; but ours are ſo.* Ergo.

Anſw. You are ſo in ſome Circumſtantials, not in the ſubſtance; for you own their Miniſtry true, their Ordinances true; and indeed you are the Sectaries and Schiſmaticks in renting from them, they being in your account a true Church and Miniſtry, though corrupted. This your ſelf acknowledged in your ſecond Argument; and this Parſon *Tilly* of *Compton* in *Somerſetſhire*, no little one in the peoples account, acknowledged in expreſs terms, that *Rome* is a true Church, and her Miniſtry a true Miniſtry, &c.

2. There may be an oppoſition in ſome Circumſtantials, and yet a joyning in others; *Manaſſeh* againſt *Ephraim*, and *Ephraim* againſt

Manaſſeh, and both againſt *Judah*; you are both againſt Chriſt and his Intereſt, which is his people, &c.

You ſay this will appear by the enſuing Parallel.

1. They were ordained to ſacrifice.	1. *You were ordained to do the ſame; its only the change of that Word; the ſecond clears it.*
2. They teach the Traditions of men.	2. *You do the ſame and your own inventions; are aſhamed of, and enemies to the truth of the Scriptures.*
3. They mix the Sacraments and Altar.	3. *You deſtroy and annihilate them by your impure adminiſtration.*
4. They are for the Maſs.	4. *You kept the body and ſubſtance of it, (viz.) the Liturgy, untill the Parliament took it from you.*
5. They are the Popes ſworn Vaſſals.	5. *You are as deeply ingaged to your ſelf-intereſt, as they are to the Pope.*
6. Theſe pervert ſouls, and draw them from Chriſt.	6. *You delude ſouls with your Forms, Cuſtoms, Ordinances, ſo keep them from Chriſt.*

But you ſay, *That you convert ſouls, and bring them to Chriſt; that we received our converſion from ſin to God, in the publike Aſſemblies &c.*

Anſw. 1. If converſion be a proof of a Miniſter in office, then women may be Miniſters in office, or any man by whom God converts; for I believe your ſelves dare not deny, but that God is free in this thing, and worketh by whom, and how he pleaſeth, 1 *Cor.*7.16. *Joh.* 4.28.

You inſtance in *Paul* proving his Apoſtleſhip, 1 *Cor.*9.2. that is but in particular to them, not that converſion of ſouls proves the Office, but the work; I deny not but there might be ſome men of honeſty, and godly men, though in darkneſs in part, by whom God might work for converſion; yet this juſtifies not the Office.

2. If God did own his hidden ones, and afford his preſence in times of Ignorance; yet now are times of Light, and *he admoniſheth you to repent.*

3. Moſt of the converſion you ſo much boaſt of, was but a converſion

verſion from ſin to Duty, not from ſin to God, as many can, and have witneſſed, being with *Paul* made partakers of another Converſion both from ſin, and reſting upon duty to God.

You ſeem to make much of our ſeparating from you in time of Reformation; that it's a greater ſin then many are aware of, to ſeparate from a Church that profeſſeth ſo much readineſs to conform to the Rule, and that never was ſeparation from the Church ſo unwarrantable as now it is, &c.

Anſw. 1. You never were, nor are a true Church of Chriſt; upon your own account and confeſſion, you are but Schiſmaticks, rent from your Mother-Church of *Rome*, who is, as you confeſs, true, therefore not to be departed from: but neither you nor they are the Church of Chriſt; if one, then both.

2. Your work, if you would do the Lords work, is not to reform the old, but to begin anew upon the right foundation, by a right rule, to a right end: then ſhould we rejoyce in you, and joyn with you, &c.

3. We ſee clearly, that for want of this, all your Reformation is but Deformation; and you are but like a man in a dream, that dreams in his ſleep of a goodly Palace, but when he is awake, he is in a ſtinking Priſon. So if ever the Lord awake you, you ſhall then ſee the folly of your dream: you may change the name as oft as you pleaſe, but it's the change of the nature that doth the deed, &c.

I have done; only my ſix Arguments, and I take my leave.

Argument 1. Thoſe Miniſters, whoſe Ordination by ſucceſſion came from the authority of the Pope, are Antichriſtian; but your Ordination by ſucceſſion came from the authority of the Pope. *Ergo.*

That this is truth, is viſible to all underſtanding men, and not denied by you.

Argument 2. Thoſe Miniſters who do not the work of Chriſt according to the Scripture, but the contrary, are Antichriſtian; but the Miniſtry of the Nation do not the work of Chriſt according to the Scripture, but the contrary. *Ergo.* Firſt, they do not his work according to the Scripture, which is to preach for converſion, baptize, bring into fellowſhip, &c. *Mat.* 28.18,19,20. *Act.* 2.40, &c. You do the contrary; oppoſe, reproach, perſecute the Lords rule in his people: then ſee *Rom.* 6.16.

Argument 3. Thoſe Miniſters who do, or do deſire to ſit in the ſeat of Chriſt, ruling in and over the Conſciences of his people, are Antichriſtian: but the Miniſtry of the Nation hath done, and doth deſire

deſire to ſit in the ſeat of Chriſt, and there to rule over the Conſciences of his people. *Ergo.* That this is truth, is undeniably cleer: that ſuch are Antichriſtian, ſee 2 *Theſſ.* 2. 4.

Argument 4. Thoſe Miniſters whoſe God is their belly, and whoſe glory is their ſhame, who mind earthly things, *Phil.* 3. 18, 19. 1 *Tim.* 3. 3. 1 *Pet.* 10. 2. whoſe call from one place to another, is earthly augmentations, are Antichriſtian: but the Miniſters of *England* are ſuch. *Ergo.* The truth of this I leave to him that reads to judge, &c. whether gain be not their godlineſs.

Argument 5. Thoſe Miniſters who are oppoſers of, and enemies unto the fellowſhip of the Saints, and the free operations of the Spirit of Chriſt in and amongſt them for their mutual good, are Antichriſtian: but the Miniſtry of the Nation is ſuch, witneſs the *Pulpit-Guard. Ergo.* That ſuch are Antichriſtian, ſee *Numb.* 11. 28. *Luk.* 9. 50. 1 *Cor.* 14. 31. 1 *Pet* 4. 10, 11. *Act* 5. 40.

Argument 6. Thoſe Miniſters who ſet up a Myſtery of Iniquity, *viz.* ſomething like truth in the room of truth in oppoſition to truth, are Antichriſtian, *Rev.* 17. 10. & 13. 18. but the Miniſtry of the Nation are ſuch. *Ergo.* Something like truth in the room of truth, yet oppoſite to truth, *viz.* Acquired Arts, Sciences, Tongues, in the room of the Spirit ſince the Apoſtaſie, yet oppoſite to the Spirit, *Rom.* 8. 7. turn the world into Church, make Churches by a humane power, ſomething like a Church, yet no Church of Chriſt. but enemies to it; Ordinations like Chriſt's, yet not; *Presbytery*, *Miniſtry*, *&c.* all like Chriſts, yet none of his, but enemies to him; though profeſſing they know God, yet deny him, &c. a Myſtery of Iniquity: Here needs wiſdom to diſcern; let him that readeth conſider. Theſe things I leave to your conſideration, wiſhing you no more hurt from my heart then that through the bleſſing of the Lord it might prove an effectual Call unto you, to bring you out of *Babylon* to *Sion*, *&c.* *Rev.* 18. 4.

FINIS.

The Poſt-ſcript.

READER,

THOu mayſt be pleaſed to take notice, that I had written this Anſwer before the third Edition of the *Pulpit-guard*; wherein are many Additions which were not formerly, to which I have but briefly hinted ſome Anſwers to ſome of them: yet I queſtion not, but that there is enough ſaid for ſatisfaction in Anſwer to that Lawleſs Guard, if the Lord give thee a heart to underſtand. 2. In what I have here written, I intend, that only Brethren who have Gifts may Preach, or exerciſe them in an orderly way; it is one end why God gives gifts unto men, and ſo it is their duty; not that thoſe who have no gifts, but their own imaginations, ſhould be encouraged hereby. 3. That its proper for the Saints to judge of thoſe Gifts; yet not to *deſpiſe Propheſying*; and upon this account, I am very ſure that few, if any of thoſe who cry up themſelves as the only Authoritative preaching Potents, would be found to have Gifts fit for ſo great a work, &c.

There is another Book written by one *Collins*, ſomething ſutable to the *Pulpit-guard*, tending to the ſame end. I believe you ſhall find moſt of thoſe particulars he urgeth in it for his own ends, to be anſwered in this Book: Read with patience, and the Lord guide thy heart, and give thee underſtanding, &c.

Farewel.

FINIS.

THE Font-Guard Routed:

OR,

A brief ANSWER to a Book written by *Thomas Hall*, ſuperſcribed with this Title, *The Font Guarded with* 20. *Arguments*: Therein endeavouring to prove the lawfulneſs of *Infant-Baptiſm*.

WHEREIN

His Arguments are examined, and being weighed in the ballance of the Sanctuary, are found too light. The moſt conſiderable of Mr. *Baxters* Arguments for *Infant-Baptiſm*, being produced by *Tho. Hall*, are here anſwered likewiſe.

To which is added,

A Word of Reply to *Tho. Halls* Word to *Collier*. And another to *John Feriby's* Appendix, called *The Pulpit-Guard Relieved*.

With an *Anſwer* to *Richard Sanders's* pretended *Balm to heal Religious wounds*; in anſwer to the *Pulpit-Guard Routed*.

With an humble Repreſentation of ſome few *Propoſals* to the *Honorable Committee* appointed by the *Parliament* for *Propagation of the Goſpel*.

Written by *Tho. Collier*.

If ye love me, keep my commandments. Joh. 14.15.
If ye continue in my Word, then are ye my Diſciples indeed. Joh. 8. 31.

LONDON,
Printed for the Author, and are to be ſold by *Giles Calvert*, at the *Black Spread Eagle* neer the Weſt-end of *Pauls*. 1652.

Some few Propoſals to the Honorable *Committee* for *Propagation of the Goſpel.*

Honoured Sirs,

GOD having been pleaſed to bring us forth in ſuch an Age of the world, wherein we have ſeen, through mercy, not only his work of power in dethroning of unrighteous men; but likewiſe in a meaſure the ariſing of the Son of Righteouſneſs with *healing in his wings*; and, I truſt, *to take to himſelf his great Kingdom, and to reign.*

The buſineſs committed to you (by and next to the Supreme Authority of the Nation) being of very great concernment, and indeed that which relates to him who is the moſt Supreme, He who is *Lord of Lords, and King of Kings:* Notwithſtanding I find there have been many Propoſals unto your Honours, it might be altogether needleſs for ſuch a one as I to propoſe any thing unto your Wiſdoms; yet not doubting your willingneſs to hear what the weakeſt may propound in this great buſineſs, *though by it nothing be added to you*; I providentially and occaſionally coming to this City, could not with good conſcience depart from hence without preſenting ſomething unto your Honours, as to the thing in hand. If in it, to you or any others, I do appear *a fool*, let me be excuſed; I have performed in this my duty both to my Lord and you. My deſire is, that the former preſidents of miſcarriages in changing times, may be a warning unto us, *viz.* The plucking up of one Form, and planting of another by the Magiſterial power. *Every plant that the Heavenly Father hath not planted, muſt be plucked up.* My deſire is, not to be tedious: but in a word, out of tenderneſs to the honour of the Lord Jeſus, and the Authority of the Nation, that there may be given to *GOD* thoſe things that are his, and to *Caeſar* thoſe things that are his, have I humbly preſented theſe following Propoſals unto your Honours.

1. *Whether or no* Jesus Christ *be not the alone Spiritual King in and over all Cases of Conscience relating to Worship?* Psal. 2. Rev. 15. 3, 4. Act. 3. 22, 23. Mat. 28. 18.

2. *Whether he hath surrendred up any part of this Authority to any Civil Magistrate under the Gospel?* Jam. 4. 11, 12. Rom. 14. 4.

3. *Whether, because the* Jewish *Magistracie, according to the command of God, took cognisance of such things, they with all the rest of their Ordinances being typical in their anointing, power and rule, &c. it being all swallowed up into Christ the substance, he being the alone King of his people; be any ground for Magistrates now to do the like?*

4. *Whether to do the like, be not to deny Christ to be come in the flesh, and to deny his Kingly Authority?*

5. *Whether the work of the Magistrate, as a Magistrate, do not primely relate to the bodies of men, and things of this world; that so they may be for the praise of them that do well, and for the punishment of evil doers?* Rom. 13.

6. *Whether it be not the work whereunto God hath called them, to protect all that live peaceably and civilly, in obedience to the Civil Law of the Nation; and to encourage and protect the Servants of the Lord alike, in the Preaching and professing the Gospel, though differing in their apprehensions; leaving the judgment of Cases of Conscience unto Christ, as before?*

7. *Whether a State-maintenance for the Ministery of Christ, be agreeable to any Rule in the Gospel?*

8. *Whether*

8. *Whether it hath not been, and is a way to make men rather* State-*Miniſters, then Chriſts Miniſters?*

9. *Whether this hath not proved diſhonorable to Ieſus Chriſt and the Truth, having drawn ſo many into the worldly Miniſtery for love of gain?*

10. *Whether it be not the duty of the Magiſtrate to permit the* Jews, *whoſe Converſion is promiſed, and we pretend to expect it, to live peaceably amongſt us?*

FINIS.

FINIS.

The Epiſtle to the Reader.

Reader,

I *Having ſo ſuddenly, and almoſt unexpectedly brought forth this Treatiſe to publique view, Plainneſs and brevity thou mayſt find in it, though but little of that excellencie which mans Wiſdom teacheth; yet ſomething of the truth of Jeſus mayſt thou find there, in the plain evidence of the Spirit and power of truth. And whereas thou ſeeſt many differences in the world about the worſhip of God, it behoves thee ſo much the more to quarie after it; for it is the duty of thoſe who have an intereſt in Chriſt, to do his will:* If ye love me, *ſaith Chriſt,* keep my commandments, *Joh.* 14. 15. *and that is the way to attain an increaſe in the knowledge of the will of God,* viz. *a doing of what we know,* Joh. 7 17.

I have here preſented to thy view ſeveral Replies unto ſeveral Men and Things. Firſt to the Font-guarded; *wherein you have, gathered up all the Arguments of former Writers, eſpecially Mr.* Baxters, *and drawn into* 20 *Arguments. To all which I have given a brief Reply; and although brief, yet I queſtion not but with ſuch plainneſs and clearneſs, as that he that runs may read: and in it through mercy thou mayſt come to ſee the clear difference between* Moſes *and* Chriſt, *the Covenant of the Law and the Covenant of the Goſpel: the ordinances, miniſtry and worſhips of the one, and of the other: and becauſe God hath made me publike in the profeſſion of his truth, I judge my ſelf bound in conſcience, and duty to Jeſus Chriſt, to vindicate that truth I profeſs: every command and truth of Jeſus being, to a lover of the truth, more precious then that of gold; and although hitherunto I have and may ſtill expect to paſs through many reproaches for the ſake of Chriſt, through good and bad report; yet I weigh it not; none of theſe things trouble me; it was the portion of Chriſt himſelf; and* if they called the maſter of the houſe Beelzebub, what will they not do to the ſervant? *I truſt, that notwithſtanding the rudeneſs and rage of thoſe men who ſeek themſelves, yet God hath hitherto ſo kept and carried me, that I may ſay truly,* I have endeavoured to keep a Conſcience void of offence both before God and men. *And as to thoſe Principles of Truth by me owned, although judged by men, yet my*

judgement is with the Lord, and he knows the Way of his People, but the Way of the wicked ſhall periſh. Though I paſs under the cenſure of Tho. Hall, *whom nothing but Fire and Fagot can ſatisfie, and under the ignominious reproaches of* Fetiby, Sanders, *and a thouſand more, yet none of theſe things trouble me; and let none think that I am beſides my ſelf, becauſe I thus profeſs and write: for if I am it is to the Lord, and for your ſakes, for whom my deſire is, that you may be made partaker of the truth, and that as it is in* Jeſus; not after the will of men, but of God. *I have preſented to thy conſideration theſe two things. Firſt, the inſufficiency of all thoſe grounds produced for Infant Baptiſm, Wherein its weakneſs and inconſiſtency with the Goſpel will appear; and the continued practice of the baptizing of Believers cleared and vindicated.*

2. *A brief Reply to* John Fetiby, *and* Richard Sanders: *wherein you may finde a farther confirmation of the truth aſſerted in the* Pulpit-Guard Routed, *viz. the lawfulneſs of the Preaching of Gifted Brethren.*

I have likewiſe three things to deſire of the Reader.

1. *To read and judge: Read, and conſider what thou readeſt; for I have endeavoured to compoſe much in few Words, and that becauſe I judged it to be for thy profit, large Diſcourſes being ſometimes not ſo uſefull: therefore, I ſay, be content to ſpare a little time to conſider, and contemplate upon what thou readeſt, and happily thou mayeſt come to ſee all thoſe ſtrong Guards broken and diſperſt, as the morning dew before the Sun.*

2. *Read with patience; and be not troubled at that which may ſeem to thee to be harſh language, or contrary to thy underſtanding: and this I aſſure thee, conſidering the Spirits of thoſe men with whom I have had to deal, I have paſſed through with as much moderation as poſſibly I could, without betraying the Cauſe; and giving but a word of reproof to an inſulting adverſary.*

3. *Read and judge impartially; lean not to the right hand or to the left, for affection ſake, but deſire the Lord, from an impartial unbyaſt heart, to lead thee into the truth, reſolve not to follow the traditions of men or Churches, but the Written Word of Truth, which is able to give thee direction as a rule of life through the bleſſing of the Spirit of Jeſus, and to make the man of God perfect, throughly furniſhing him to every good work*

Tho. Collier.

THE

Font-Guard Routed.

SIR,

IT S faln to my lot once more to encounter with you; and why to me more then to others? becauſe not only the Truth of Jeſus, his Honour, and his ſervants in the profeſſion of it, lieth at ſtake; but my ſelf likewiſe in a ſpecial manner being not only concerned in the caſe in hand, but likewiſe being deeply aſperſed by your Libellous Tongue and Pen in your ſucceeding word to one *Collier*, to which I ſhall reply in its time and place. But Sir, by the way, it ſeems you are become an abſolute Souldier, a grand Captain, Leader. But whats the work? To guard *Pulpits* and *Fonts* forſooth. I ſuppoſe you'l be cautious of ſuffering much in defence of your Cauſe; if you had intended it, you would not have ſet your guards about that which none intends to take from you that I know of: But is it truth in good earneſt that your *Font* is affronted?

1. I wonder you had not had more wiſdom and forecaſt in you at firſt, and have ſet your Guard round about your Kirk; ſo one might have ſerved for the whole, and have ſaved you much labour and expence of time: but I ſuppoſe your wiſdom lay in this; You guarded the *Pulpit* firſt, that ſo being routed there, you might have a fair retreat to the holy *Font*; and when routed there, you might found another retreat, but whither I know not, unleſs to the high Altar, *viz.* the Communion Table (ſo called) or into the Belfrey, to ſecure the

holy baptized Bels; In Pope *Johns* time the 14. began the vile ſuperſtition of baptizing Bels; *Simpſons* Hiſtory of the Church, *Cent.* 10. Or to take the Church doors, &c. But whither am I wandring? I ſay no more of this, but leave my nameſake *Tom* to his own choice.

2. I wonder that a wiſe man, as *Tho. Hall*, ſhould have ſo little wit, or ſo much idle time, to ſet up ſuch a ſtrong guard in defence of that which none intends to take from him; we baptize in *Rivers*, not in *Fonts*; we do not intend to take them from you; no, we know not what to do with them, unleſs &c.

But 3. Did you ever read in Scripture of the *Font*, or of baptizing in the *Font*? I know you have not. I remember I have read in the Popiſh Hiſtories of the holy *Font*, in the firſt inſtitution of Infants baptiſm; from thence you had both, as in its time and place I ſhall let you ſee.

Now to your Arguments, for that is it I intend to fall upon letting paſs all other things; for if I rout you there, as I doubt not in the ſtrength of *Jehovah*, whom I ſerve in my ſpirit, but that I ſhall rout you in all your twenty Arguments; ſo the Commands of Chriſt, and practiſe of the Apoſtles may ſtand clear before the ſons of men; and the Churches practiſe in baptizing Believers vindicated, in oppoſition to all gainſayers. Now to your firſt Argument, *Page* 8.

From the Covenant of grace which God made with the Faithfull and their Seed; they are confederates ſay you, joyned together in the Covenant of God, &c.

Your firſt Argument is this, *Page* 9.

To whomſoever the Covenant it ſelf belongs, to them alſo belongs the ſeal of the Covenant.
But the Covenant belongs to Believers and their Children.
Ergo, *The ſeal of the Covenant belongs to them alſo.*

I anſwer: Firſt, your *Minor* is denyed, That Children of Believers are in the Covenant of grace; and here lies the ground of your miſcarriage, ignorance, and error in this particular. We will therefore come firſt to conſider the Covenant it ſelf, which is the foundation on which you ſtand, *Gen.* 17 7, 10, 11. This Covenant it ſelf is wholly outward, and it conſiſts of two parts; the one on Gods part to be performed, the other on *Abrahams* and his childrens part.

That

That on Gods is in *ver.* 7, 8. *I will be a God to thee, and to thy ſeed after thee; and I will give unto thee, and to thy ſeed after thee the Land of thy ſojourning, all the Land of Canaan for an everlaſting poſſeſſion, and will be their God,* This Covenant is outward, and conſiſts of an outward promiſe, *The Land of Canaan, &c.* and is not in it ſelf the everlaſting Covenant of grace: Its true, there is grace in this Covenant, yet it is not the Covenant of grace; there is grace in this, for it is grace for God declaratively to be a God to a People. And ſecondly, there was the everlaſting grace included typically in this Covenant, for it relates in the myſterie unto Chriſt, as all outward Covenants, Services, and the Land of Canaan it ſelf did, *Gal* 3 6 *Col.* 2. 17. *Heb.* 4. from *ver* 3. to the 8. That it was an outward Covenant, will appear. 1. The thing promiſed in the Covenant was outward *i. e.* The Land of Canaan.

Object. *He promiſed to be a God unto them in an everlaſting Covenant.*

Anſw. 1. This was a promiſe in an outward Covenant, as will appear *Iſa.* 10. 22, 23. compared with *Rom.* 9. 29. *Though the Children of Iſrael be as the ſand of the ſea, yet a remnant of them ſhall be ſaved:* Now if God had been a God unto them in the Covenant of grace, they muſt have been all ſaved, and have continued in that Covenant unto this day; but it being but an outward and typical Covenant, relating to Chriſt the antitype and ſubſtance; when Chriſt was come, that Covenant was diſſolved into Chriſt, and is given forth upon the true ſpiritual account, to the ſpiritual ſeed, *Gal.* 3. 16. with 29.

2. Its ſaid to be *an everlaſting Covenant*, either 1. becauſe it was to continue its appointed time, ſo called Everlaſting, as uſually the old Teſtament Ordinances were: ſo God promiſed in this Covenant to give the Land of Canaan for an everlaſting poſſeſſion: yet they are, and have been many hundreds of years turned out of it; and if they had not, yet that could but have been a poſſeſſion for them in their generations till the end of the world. But the Covenant of grace reaches to eternity, without end, *Pſal.* 103. 17. Hence the Prieſthood of the Law was called an everlaſting Prieſthood, *Exod.* 40. 15 *Num.* 25. 13. Or ſecondly, its called Everlaſting, upon the account of Chriſt, who was the ſubſtance, and the Covenant it ſelf when he came, ending all other Covenants and Services, *Iſa* 42. 6. So *Davids* Kingdom was ſaid to be Everlaſting, upon the account of Chriſt, who was, and is the true ſpiritual King, of whom *David* was a type. 2 *Sam.* 7. 16. *Pſ.* 89. 35, 36. compared with *Ezek.* 37. 24, 25. *David* was dead long be-

fore; yet *David*, viz. *Christ*, must be their *King for ever*. Thus it appears first from the Covenant it self on Gods part, that it was not the Covenant of grace, though grace was darkly and typically included in it, only the enlightened renewed soul saw into it, and partaked of Christ the substance.

But secondly, it will appear likewise if we consider the second part of the Covenant on *Abraham* and his childrens part: *Every man-child shall be circumcised at eight dayes old*, v.10.11.12. Here is an external obedience suitable to an external covenant: God promiseth the land of *Canaan*; in lieu of this they must be circumcised, which shall be a sign of their obedience, and to God of his Covenant, as the Rain-bow in another case.

2. The Covenant being thus considered, it followeth, that notwithstanding this Covenant was to *Abraham* and his seed natural, yet it is not to Believers now and their seed natural. This denies your *Minor*, and this Scripture produced by you doth not prove it. Your other Scripture *Act.*2 39. I shall answer in its place, when I come to your Argument drawn from it. And whereas you say, *That there are some Infants in the Covenant of grace*, I deny it positively that there are Infants in the Covenant of grace upon your account, *viz.* the account of nature, because born of believing parents; all fleshly boasting being taken away, *Rom.*3.27. As the Covenant to *Abraham* and his seed was outward and typical; so the Covenant of Christ, or Christ the Covenant is to the spiritual seed, and that only; those who are of the faith of *Abraham*, who *do the works of Abraham*, they, and they only are the seed of *Abraham*, *Joh.*8 39. *He is not a Jew that is one outwardly, but he is a Jew that is one inwardly*, *Rom.* 2. 28, 29. where as the outward Covenant, so the natural seed are cut off, and only the spiritual stands. And whereas you say, there is an outward being in this Covenant, &c. *Ishmael* was circumcised: I say so too; for in it self it was wholly outward; this and all other Covenants and services were outward and typical, except the first promise *Gen.*3. The Covenant of grace now in the dayes of Christ, is wholly spiritual. Those then that were enlightened, which were but few, saw and enjoyed the substance in the shadow and form; We first the substance, and with it the form: They were first brought by works to Christ; we first to Christ, and then to works as fruits of faith.

And whereas you conclude Baptism to be *a Seal of the Covenant of Grace*, you are as much besides the truth in this, as in the Covenant it self

ſelf. Becauſe you have heard others ſay it, therefore you affirm it too, as children uſe to ſpeak by tradition: but where is your Scripture for it? Did you ever read of any New-Teſtament ſeal, beſides the Spirit of Chriſt? *Epheſ.* 1.13. *ch.*4.30. But I ſuppoſe becauſe that it's ſaid *Rom.* 4.11. that *Abraham received the ſign of Circumciſion, a ſeal of the righteouſneſs of his faith* which he had before he was circumciſed, that therefore *Baptiſm is a ſeal of the Covenant of grace:* Oh groſs miſtake! *Abraham* believed God when he firſt promiſed him the land of *Canaan*, and commanded him to forſake all and go into it, and that he would keep him and bleſs him, *Gen.*12. Here *Abraham* believed God, and obeyed, and went out *not knowing whither*; and *v.* 17. God gave him Circumciſion a ſign and ſeal to confirm his faith, which he had before in this promiſe. And as Circumciſion was given a ſeal of *Abrahams* faith in Gods promiſing him the land of *Canaan*; ſo the Spirt of grace is the ſeal of faith to every believer of his intereſt in the ſpiritual land, the ſubſtance of the outward, the Lord Jeſus. So you are loſt both in Covenant, in Seal, in the Subjects of the Covenant and all.

You mention *Gal.*4.28. I ſay, upon the Goſpel-account its truth, as *Iſaac* was heir to that Covenant, ſo all true believers are heirs of the true promiſe, and none elſe. Whereas you ſay *pag.*11. in way of anſwer to an objection, *That theirs is old, and ended &c.* you anſwer, *That to make that old, none but carnal Anabaptiſts will do it.* Your mouth is wide, but let it paſs. I anſwer, To make that Covenant which was of an outward land, the ſame as ours which is of a ſpiritual land; to bring in the natural ſeed upon that account, when it is only to the ſpiritual ſeed, none but a carnal and blind generation of men dare to do. Chriſt ſaith, *Joh.* 4. 24 *God is a Spirit, and they that worſhip him muſt worſhip in ſpirit and in truth, and ſuch the Father ſeeks to worſhip him.* Jeſus Chriſt came forth from the Father for that end, that he might gain a ſpiritual people to worſhip: but your great work is to get in a natural people, a carnal people, the fleſhly ſeed; ſo contradicting the end of God in giving Chriſt: upholding the Covenant made with *Abraham* and *Moſes*; ſo denying Chriſt to be come in the fleſh: I will not ſay, at preſent, for your own ends and intereſts.

The force of your firſt Argument being thus untwiſted, and its weakneſs and invalidity laid open, I need not trace you in your Parallels: what I have already written, puts an end to your Parallels, as far

far as you imagine they tend to uphold the ſtrength of your Arguments. I ſhall preſent another Parallel from what I have declared, leaving it to the judgment of the judicious Reader to conſider.

1. The Covenant made with *Abraham* was an outward covenant, and promiſe of the Land of *Canaan. Gen.*17.10, 11, 12.
2. That was made with *Abraham* and his natural ſeed, *Gen.*17 7, 8.
3. Circumciſion was the ſeal of that Covenant, *Rom* 4.11.
4. That was a Covenant that many, moſt of thoſe in it, miſſed of eternal life, *Rom.*2 27.
5. That was a Covenant that might be broken, and had an end; as all types end when the ſubſtance comes.

1. *Ours is a ſpiritual Covenant, and promiſe of & in Jeſus Chriſt the true ſpiritual Land of reſt,* Heb.4 4. to 8.
2. *Ours is a Covenant made with Chriſt and all his ſpiritual ſeed,* Iſa 59.21. Gal. 3 29.
3. *But the Spirit of grace is the ſeal of our covenant,* Eph. 1 13. 4 30.
4. *Ours is a covenant ſure & ſtedfaſt, eternal everlaſting to thoſe once truly in it,* Iſa. 55 3. Jer. 31.31 32. Joh 10.28, 29.
5. *Ours is a Covenant that cannot be broken, nor ſhall ever have an end, being the ſubſtance it ſelf of the type.*

Now to your ſecond Argument from Circumciſion.

The ſecond Argument, p.13.

Such as were circumciſed under the Law, may be baptized under the Goſpel.

But the Jews with their Infants were circumciſed under the Law

Ergo, *Chriſtians and their Infants may be baptized under the Goſpel.*

You confeſs that your *Major* is queſtioned, as well it may be ſo: I could give you ſeveral Arguments which you would not like, as well grounded as this of yours; but I forbear. For proof of your *Major*, 1. You ſay, *They are under the ſame Covenant.* That is denied, and raſed in my Anſwer to your former argument: It is neither the ſame Covenant, nor the ſame ſeal; an outward ſeal to an outward Covenant, an inward ſeal to an inward Covenant.

2 You

2. You ſay, *There is the ſame reaſon for the one as for the other: our children are born in original ſin as well as theirs, & have the ſame need of the ſeal.* Oh unimaginable blindneſs! was Circumciſion or Baptiſm either ever given to ſeal up the pardon of original ſin? If it was, then it muſt be pardoned, or not pardoned: if pardoned, then ſure; elſe it is but the putting a ſeal to a blank. But the truth is, they were never given either of them upon that account, or for that end, to ſeal up the pardon of original ſin. And whereas you ſay there is the ſame reaſon for the one as for the other, it is denied; for the command of God is the reaſon of the one and of the other; God commanded Infants to be circumciſed, he hath commanded Believers to be baptized; and 'tis reaſon that he ſhould be obeyed as in the firſt, ſo in the ſecond; it's an unreaſonable and wicked thing to contradict by contrary actions the commands of Chriſt.

3. You ſay, *If Baptiſm ſucceed in the place of Circumciſion, then Baptiſm belongs to thoſe to whom Circumciſion did belong. But Baptiſm doth ſucceed in the place of Circumciſion.* Ergo, *&c.* I anſwer, your *Minor* is denied. 1. There is no Scripture that ſaith that Baptiſm was ordained in the place of *Circumciſion*; it's your own invention, never mentioned by the Apoſtles of Chriſt. The Scriptures you mention, *Act.* 2.38,39. *Col.* 2.11,12. have not the leaſt hint in them to the thing in hand, and are abundantly abuſed and wreſted to that for which they were never intended, as will appear. 2. You confeſs that *Baptiſm was in force before Circumciſion was aboliſhed.* Circumciſion and Baptiſm ſtood both in force by a Law for ſome years, at leaſt 3 or 4 years. Now if Baptiſm had come in the room of Circumciſion, then Circumciſion muſt have ceaſed when Baptiſm came: But Circumciſion did not ceaſe when Baptiſm came; Therefore Baptiſm came not in the room of it. If it be objected, that *Paul* circumciſed *Timothy* after the aſcenſion of Chriſt; I anſwer, that was becauſe of the *Jewes* for their weakneſs: but it was in being by the Law of God untill the death of Chriſt. So then I reaſon thus: That which put an end to Circumciſion, came in the room of Circumciſion; but Chriſt put an end to Circumciſion, therefore he is come in the room of Circumciſion. That it was Chriſt, and not Baptiſm that put an end to Circumciſion, is cleer, *Rom.* 10.4. *Gal.* 5.2,3. So that Baptiſm did not put an end to Circumciſion, but Chriſt did; therefore Baptiſm came not in the room of Circumciſion. 3. It could not come in the room of Circumciſion to them that never had Circumciſion: but women were

never

never circumciſed, the Gentiles were never circumciſed; and it could not come in the room of Circumciſion to thoſe which never were circumciſed. But you will ſay that women were virtually circumciſed in the men, &c. And why are they not baptized virtually in the men too? if you will take your rule from Circumciſion, let them be baptized in the men too. 4. There is no parity, but a diſparity between Baptiſm and Circumciſion, as your ſelf in ſome things have noted. 1. In the action, 2. in the time, 3. in the ſubject, 4. in the end. Firſt, in the action; that was the cutting of the foreskin of the fleſh, which occaſioned blood; this of Baptiſm a dipping into or under water. Secondly, for the time; that was to be done at eight dayes old, this of Baptiſm when the party deſireth it, profeſſing faith and repentance to the ſatisfying of the Church, be when it will. Thirdly, for the ſubject; that was the Male only, this of Baptiſm is to be adminiſtred on both men and women, profeſſing faith in our Lord Jeſus, and repentance towards God. Fourthly, for the end, that is far wide, as will appear in this enſuing Parallel.

1. Circumciſion ſet forth Chriſt to come.	1. *Baptiſm declares Chriſt already come.*
2. Circumciſion repreſented the circumciſion of the heart, the cutting off of ſin and ſelf, &c.	2. *Baptiſm declares the waſhing away of the guilt of ſin and death, and burial with Jeſus Chriſt.*
3. That was a ſeal of *Abrahams* faith.	3. *Baptiſm is no ſeal, but the Spirit of Chriſt.*

Theſe things conſidered, there is neither probability, reaſon, or Scripture for the coming of Baptiſm in the room of Circumciſion. Firſt, there is no Scripture for it: when falſe Apoſtles went about to bring in Circumciſion, *Act.* 15. 10. *Gal.* 1. the Apoſtle never mentions Baptiſm at all; if it had come in the room of Circumciſion, they might eaſily have ſtopped their mouths with this; You have Baptiſm in the room of it, what need you trouble your ſelves ſo much? But they never made uſe of this as an anſwer; therefore its evident that it came not in the room of it. 2. It was in being together. 3. It could not be ſo to them that were never circumciſed. And 4. there being no parity between them, I adde 5. If you will have it in the room of ſomething, why might it not come in the room of thoſe Legal waſhings that were amongſt the Jews, as well as in the room

of

of Circumciſion? there is a parity in the one, and likelier in the end too, but none in the other; their Religion *viz.* the *Jews*, conſiſted in divers waſhings, *Heb.*9.10. ſo that if you muſt of neceſſity have it to come in the room of any thing, why not in the room of thoſe waſhings? Yet I do not believe that it came in the room of this or any other legal Ordinance; but that God gave what Ordinances he pleaſed to that miniſtration, and Jeſus Chriſt gave what Ordinances he pleaſed to this miniſtration: not one Ordinance putting out the other; but Chriſt being the end of all, gives out new upon his own account.

But ſecondly, put caſe what you ſay were truth, that it were come in the room of Circumciſion, which can never be proved either from Scripture or reaſon; yet what will this help you? We are, or profeſs our ſelves to be Chriſts ſervants: then hearken to him, and obey his voice; receive the Law from his mouth, for he is the Meſſenger of the Lord of Hoſts. Let Chriſt be King; give but ſo much honour to him as to inform you who is to be baptized, and the time when it is to be done, & the manner how, and the controverſie will be ſoon ended. The truth of the buſineſs being thus conſidered, your Aſſertion and your Parallels I leave to the conſideration of the underſtanding Reader, and ſo purſue you to your third Argument.

The third Argument.

Where there is a command for a thing never yet countermanded or forbidden, there that thing is ſtill in force.

But there is a command for ſigning the Infants of believers, never yet countermanded or forbidden.

Ergo, *It is ſtill in force.*

This Argument is eaſily anſwered, only it's ſtated confuſedly; if you intend by the command for ſigning Believers children, that of Circumciſion, as I ſuppoſe you do, then I think that is repealed and forbidden, for the Apoſtle ſaith to the *Galatians*, that if they be *circumciſed, Chriſt ſhall profit them nothing at all.* And if you deny this truth, we may well take the Apoſtles advice, *Phil.*3. *Beware of the conciſion; for we are the Circumciſion, who worſhip God in the Spirit, &c.* If you by the ſign intend Baptiſm, you had done well to ſhew where it was commanded to Infants; and if nowhere commanded, then no need of

repealing or *forbidding*. If you intend that Baptiſm was commanded in Circumciſion, that hath been anſwered already; and it is but a whimſie of your own head, there hath not been any Scripture yet produced for the confirmation of it, nor ever is like to be: all you ſay in this, is but the ſubſtance of what you have ſaid already; you dance about in a line, and are gotten no further yet then in your former Arguments; it's juſt the old Proverb, *A great cry, and a little wooll.* Truly, if you did know and love the Lord Jeſus, you could not, you would not dare to go back to lay the foundation of Goſpel ordinances in Legal inſtitutions; but you would look to Chriſt, and hearken what he hath ſaid; and believe it, every one that refuſeth to look to him, ſhall be cut off from among his people, *Act.* 3.22,23.

You ſay, *Let any man ſhew if he can, when, where, and how this priviledge was abrogated.* I anſwer, it was abrogated and repealed in Chriſt: that as all the Services, Ceremonies, Covenants *Canaan*, Natural ſeed, and all was typical; ſo Chriſt is the body and ſubſtance of all theſe ſervices, ceremonies &c. and the ſpiritual people, believers, are the ſubſtance typed out in the natural ſeed. So that as the natural ſeed were accounted for the ſeed, that is repealed, *Joh.* 8.39,44. with *Rom.* 2.28, 29. and only the ſpiritual are accounted for the ſeed.

You talk much of priviledge, as if baptizing of Infants were ſuch a priviledge to them. I anſwer, 1. Our priviledges do not conſiſt in externals; but as the Covenant was made with the ſpiritual ſeed, ſo the priviledges of the Covenant are ſuitable to it; ſee *Heb.* 8. from the 6. verſe to the end. And truly it bewrayes abundance of ignorance in thoſe that cry out ſo much about priviledge, as if the priviledge of the Covenant of grace conſiſted ſo much in outſide things. What priviledge it was to the *Jews* to be circumciſed, I know not, I mean to thoſe who were never circumciſed in their hearts; or what priviledge it is to Infants to be baptized, I wonder, unleſs you will make it a priviledge to be in the form without the power, and ſo to make ſouls think themſelves Chriſtians when they are none, ſo deceiving and deluding them. Certainly this will be but a ſad priviledge one day when both teachers and taught muſt give an account together. I could ſometimes be freely willing to part even with tears of blood, in ſight and ſenſe of thoſe many thouſands, yea millions of ſouls deeply deluded with pretended priviledges, who think themſelves in a good condition, and in a moment go down to hell. *For the wicked muſt be turned into hell, and all thoſe who forget God.* And *the Leaders of the people cauſe*

cauſe them to erre, and they that are led of them are deſtroyed, Iſa 9.16. Is it not much better, more ſafe, and an act of faithfulneſs for parents to deal faithfully with their children, and let them know that they are not in the Covenant of grace, but that by nature they are children of wrath as well as others, that ſo they may through mercy come to the ſight of their natural condition, and their need of Chriſt; rather then to delude them with toyes and fancies, meer imaginations of the fleſhly mind vainly puffed up? Oh the Lord will make you know one day what it is thus to lift up your ſelves in fleſhly boaſting, and to make a noſe of wax of the Covenant of grace, turn it which way you pleaſe, in one day, and out another. 1. Believers children in; 2. All profeſſing Chriſt in, though never ſo wicked; 3. Baſtards in, all in, and all as ſoon and as well as any. (*See pag.* 5.) I muſt tell you, and that from the Lord, you will have a ſad account to give to the Lord one day, if mercy prevent not, for your abuſing the Covenant of grace, and thruſting a fleſhly generation upon the Lord, when he is ſeeking a ſpiritual, a holy ſeed to worſhip him: and I would have you to know, that thoſe you ſo often, and with ſo much contempt and reproach term *Anabaptiſts*, are not ſo *ſimple* as you would perſwade the world to believe; they are able through mercy to ſee into your forgeries and deluſions, and to diſcover them too in a meaſure; and to diſtinguiſh between Law and Goſpel, Covenant and Covenant, not confounding things together, *ſo denying Chriſt to be come in the fleſh.*

I ſhall in a word give you the difference. The Covenant of the Law, either that with *Abraham* or with *Moſes*, was a Covenant without them, and the myſterie or ſubſtance was hid from all (though all was in it) unleſs thoſe few taught of God: The Covenant of the Goſpel is wholly ſpiritual, and none are in it but the ſpiritual ſeed, *viz.* true believers; though hypocrites may come in to the outward profeſſion, yet they have nothing to do to be there, for there is no outſide in the Covenant of grace. That which you call the outward Covenant, is but the outward profeſſion of the inviſible grace, and that is proper only to thoſe who are in it: & although the Diſciples did, and we may admit thoſe that may prove hypocrites; yet neither did they, nor may we admit any by baptiſm into the viſible profeſſion of the inviſible grace, but thoſe we judge by the rule of truth in this particular to have true faith; and if any come in that have it not, to their own peril it will be. Therefore if this be truth, as I am ſure it is, what account will thoſe give to the Lord, who bring in the natural ſeed to the profeſſion

of the ſpiritual Covenant, and ſo make them hypocrites: A day will come, *when the ſinners in Sion ſhall be afraid, and fearfulneſs ſhall ſurpriſe the hypocrite*, Iſa. 33. So I conclude, that Infants are not in the Covenant of grace, nor were ever commanded to be baptized, therefore have no right unto it.

The fourth Argument.

Chriſtians ought to be baptized.
But Infants of Chriſtians are Chriſtians.
Ergo, *They ought to be baptized.*

Anſw. 1. If this Argument were truth, it were a very eaſie thing to be a Chriſtian. Born Chriſtians by nature! no need of Chriſt, the Goſpel, Spirit, Regeneration, any thing; it makes void all the whole Goſpel of grace and peace; a doctrine of Devils indeed: Do you not remember that *Paul* ſaith, *If any man preach any other Goſpel then what he had preached, he ſhould be accurſed*, Gal. 1. But you have found out another Goſpel, Chriſtians by the natural generation and birth; Curſed be all ſuch ſoul-deceiving, and ſoul-deſtroying Doctrines. You pretend to prove your *Minor* with much clearneſs, *As all the parings of Gold are Gold, ſo all the children of Chriſtians are Chriſtians*: The parings of gold are true gold; and the children of Chriſtians by this account are true Chriſtians, pared out from the ſpiritual man, being of the ſame nature: oh high priviledge! Chriſtians can beget Chriſtians, Saints can beget Saints by natural generation. Certainly if one of the preaching brethren had laid down ſuch an aſſertion, you would have counted him an illiterate *Ignoramus*, one altogether unmeet to have medled with the Scriptures, or to have ſpoken of the things of God: You would have accounted him no leſs then a blaſphemer, and worthy to be burnt with his Books. Well, but you proceed, *As all the Children of the Jews were Jews by birth*, Gal. 2. 15. *And all the Children of the Turks are Turks by birth, ſo all the Children of Chriſtians are Chriſtians, and have a right to Baptiſm.*

Anſw. 1. The Jews were all in an outward Covenant, and ſo they were born Jews, *viz.* in that Covenant; but believers are in the Covenant of grace, as hath been already proved, and none are born in that Covenant by natural generation and birth: ſo that although Jews were Jews by birth, yet Chriſtians are not ſo by the natural birth, *for that which is born of the Spirit, is ſpirit.*

But

But ſecondly, the Jews were ſo by birth, as a diſtinguiſhing title from other Nations; ſo the Turks are Turks, and the Spaniards are Spaniards, and the French are French, and the Engliſh are Engliſh by birth, but they neither of them are Chriſtians by birth.

But you ſeem to mend all in anſwering an Objection. *Then we ſhould be born Chriſtians, and not made Chriſtians; we ſhould be born children of God, and not children of wrath.*

You anſwer: *Parents cannot convey grace to their Children, but a right to Church priviledges, &c.* unheard of nonſence and confuſion, miſerable bald ſhifts men make to patch up their own inventions: 1. *Chriſtians, yet no grace; a right to Church-priviledges, yet no grace; Members of the Church, yet no grace:* page 23. *Nay members of the Church, Chriſtians, a right to Church priviledges, holy, &c. and yet have no grace, are the children of wrath, page* 23. theſe are like to be goodly Chriſtians, Church-Members, &c. Yet you diſlike with the Anabaptiſts for not taking notice of this diſtinction, &c. A ſtrange kind of diſtinction; to make them Chriſtians, yet no Chriſtians; Members of the Church, yet children of wrath. I ſuppoſe you would learn to diſtinguiſh a little better, were it not to pleaſe the vulgar ſort of people, that ſo they may pleaſe you, in feeding you with the Tythes. A ſad thing, when you ſhall lead along ſouls blind with the name of Chriſtian, yet children of wrath, and if mercy prevent not, are like to periſh eternally, for all the name of Chriſtian: Thus are ſouls deluded by their Teachers, called Chriſtians, made Church-members, and yet *Children of wrath, &c. Alike children of wrath as Heathens*, page 10.

The fifth Argument.

From Chriſts command and commiſſion to his Diſciples, *Mat.* 28. 19. and from the Apoſtles practiſe, anſwerable to that command, thus your argue.

That which is both commanded and commended, that hath both precept, preſident, and promiſe for it, may lawfully be practiſed by the Miniſters of Jeſus Chriſt.

But Infant-Baptiſm is both commanded and commended; for it there is both precept, preſident, and promiſe.

Ergo.

Well ſaid nameſake *Tom:* Prove this, and thou haſt done the deed that never yet was done: Prove this, and I will lay down my Arguments and practiſe too. Had you a good cauſe, you its like would be very bold, that you dare be ſo bold in aſſerting ſuch an Argument in ſuch poſitive terms, when there is never a word in Scripture of either precept, preſident, or promiſe to the thing you are pleading for: ſo that your *Minor* is denyed.

You pretend to prove it, *Mat.* 28. 19. you ſay, *Chriſt Commandeth his Diſciples, and in them all Miniſters ſucceſſively, to the end of the world, to go and baptize Nations*; you ſay, *Children are a part of the Nations, therefore they are commanded to be baptized:* but there is, as you afterwards confeſs, a *Diſcipling firſt, Diſciple Nations, baptizing them,* and here is no command for Infant-baptiſm, but for the baptiſm of Diſciples; you pretend to put off this *With the dangerouſneſs of building Arguments on the bare placing of words in Scripture*; you produce *Repentance and* Judas's *ſop: Repentance ſometimes placed before Faith, yet We know it is a fruit of Faith.*

I anſwer, it is ſuch a fruit of faith as is individual; and upon a right underſtanding, Repentance may as well be ſaid to go before, as to follow after; for it is a change of the mind; and I querie whether any man did ever believe, or can believe before his mind is changed; its true, after believing the change is perfected more and more. But this is it which I affirm, That no man believes ſavingly without or before a change of the mind, which produceth a change of the converſation: As for the Sop, neither *Matthew* nor *Mark* ſaith that

Judas

Judas received it before the Sacrament; *Matthew* ſaith *chap.* 26. 23. *He that dippeth with me in the diſh ſhall betray me*; but he doth not expreſs when it was done, before or after; ſo *Mark* expreſſeth *chap.* 14. 20. *That he that dippeth with him in the diſh ſhould betray him*, but he doth not tell whether it was before or after; therefore what *Luke* ſaith is no contradiction, but rather a clearer explanation. And whereas you ſay you will *upon the account of placing words, eaſily prove Baptiſm to be before Preaching*, Mark 1.4. *John did baptize in the Wilderneſs, and preach, &c. Here Baptiſm is ſet before Preaching ſay you, &c.* but this is anſwered and explained by *Matthew* Chap. 3. 1, 2. *John the Baptiſt preached in the Wilderneſs of Judea, ſaying, Repent, for the Kingdom of heaven is at hand*, and ver. 5, 6. *they were baptized of him in Jordan*: And this is according to the Analogie of Scripture, Preaching, Diſcipling, believing, confeſſing of ſins, repenting before baptizing; and produce if you can, that ever baptizing was ſet before believing, &c. and not explained by another Scripture, as that of *Mark* explained by *Matthew*: and then take heed, fear and tremble to change Scripture phraſes at your pleaſure, for your own ends, taking that firſt, which is and muſt be laſt. You may upon this very account turn out, and contradict all the moſt precious truth of God in Scripture; and this very thing ſtrikes at it; for the reaſon why Teaching, Diſcipling and Faith is to precede baptiſm, is evident, that it is becauſe its Chriſts appointment, and there is a neceſſity that faith go before works; for there is no work acceptable before, or without faith; but *Thomas Hall* will have works go before faith, baptiſm before faith; though Chriſt hath ſaid the contrary, and ſo make void the Law of Chriſt, and the Faith of Jeſus, lay another foundation, works before faith, baptiſm before believing, and ſo teach men to ſin, *For whatſoever is not of faith is ſin*: *And he that breaketh one of the leaſt Commands, and teacheth men ſo to do, ſhall be called the leaſt in the Kingdom of heaven*, Mat. 5. 19. What then ſhall become of thoſe who break the great commands of Faith and Baptiſm, that overturn the very foundation, ſetting up works before and without Faith; and that you may do it, you chop and change the Scripture, that ſo you may accompliſh your own deſigns upon the account of Chriſt. But all your Logical Arguments, and humane diſtinctions will not, cannot ſatisfie thoſe whoſe eyes are enlightned, to ſee out of obſcurity, and out of darkneſs: So the truth ſtands firm as Chriſt himſelf, that is, firſt diſciple, then baptize; and the practiſe of the Apoſtles anſwered this Command,

Command, they never baptized any in the Nations but Diſciples; And this word μαθητεύσατε πάντα τὰ ἔθνη, *Diſciple all Nations*, holds forth the breaking down of that middle wall of partition; and ſo the going forth of the Goſpel to the Gentiles, for ſo that word ἔθνη ſignifieth, Gentiles as well as Nations; and it intends not all Nations, *viz.* every one in the Nations, but all that believed, and became Diſciples in the Nations, *Act.* 10. 35. *In every Nation, he that feareth God, and worketh righteouſnes ſhall be accepted.* Now where is your command Sir for your practiſe ſo much pleaded for? for you confeſs, pa. 28. *That this place ſpeaks properly of the order preſcribed for converſion of Heathens that were adult* : Then you have no command in this Scripture for your practiſe; you are loſt upon your own account.

You grant, page 29. *That all baptized ones muſt be taught, but not all at the ſame time; ſuch as are capable of teaching, are to be taught before baptizing; but Infants of believers are to be baptized firſt, and taught afterward.* But you have no Scripture for this, it ſeems your word muſt ſtand for proof to thoſe who will believe it; you inſtance 2 *Theſſ.* 3. 10. *He that will not labour, muſt not eat; Infants cannot labour, yet they muſt eat.* True, but what is that to the thing in hand? Do you think the Apoſtle intended that, to give advantage to you to overturn the Commands of Chriſt? there is a neceſſity for Infants to eat, but none to be baptized, unleſs there be a neceſſity to break the Law of Chriſt, and a neceſſity to make them hypocrites, &c.

You ſay, *There is a teaching after baptizing*, Mat. 28. 20. *A teaching before and after; and that baptizing is ſet in the middle, implying, that ſome muſt be taught before* (viz.) *Heathens; ſome after* (viz.) *Infants of believers.* But you are much miſtaken in the ſecond; but it implyeth that there is a teaching before for the working of faith, and a teaching after for the building them up in the ſame faith: for that end God hath appointed Prophets, Paſtors, and Teachers in the Church; and thoſe Acts 2. 41. *that were baptized*, ver. 42. *continued ſtedfaſt in the Apoſtles doctrine, &c.* So that this is the teaching before and after baptiſm there intended.

You confeſs *page* 31. notwithſtanding your bold aſſertion in your Argument, *That all your Command is but a conſequential command, and ſomething equivalent to a command, an implicite command, a neceſſary conſequence, &c.* I adviſe you to take heed, firſt how you lay down Arguments for the future in ſuch poſitive terms to delude the ſimple, yet confeſs at laſt it is but a neceſſary conſequence.

2. A little conſider how neceſſary the conſequence is; it is ſuch a conſequence as firſt makes void the command of Chriſt. 2. Makes null the Goſpel of grace, ſetting up works before and without faith. 3. Makes all your worſhip vain; *In vain (ſaith Chriſt) do ye worſhip God, teaching for doctrines the traditions of men*, Mat. 15.9. *And thus you make the Commandments of God of none effect by your traditions*, ver. 6. I ſay, if this be permitted, to draw conſequences from Scripture to overturn commands, it is the moſt dangerous way that ever was invented to uſher in Hereſie and Errour; and upon that account its eaſie to turn out almoſt all the truth of God in Scripture, and ſet it at variance againſt it ſelf; we grant conſequences rightly grounded, but we deny conſequences to overturn Commands, and Goſpel, and all: As for all that you ſay from *pag.* 31. to 34. it is nothing but a reiteration of what hath been ſaid before, either in this, or your former Arguments. And notwithſtanding you are pleaſed to ſay pag. 33. *That Infant-Baptiſm is clear enough to thoſe who have eyes to ſee, or hearts to believe it.* To ſee and believe what you ſay, and take your word for all; for there is neither Scripture nor Reaſon for it.

Page 34. You ſay, *Since the Anabaptiſts call and cry ſo much for a literal Command.*

By the way, Sir, Are you ſuch an enemy to literal Commands? will you make void literal commands, to ſet up your own inventions? or do you envy againſt them becauſe they overturn your practiſes?

You ſay, *They may do well to give you Commands for many of their practiſes: As firſt, what expreſs command they have to deny the Moral Law to be a rule of life.*

Anſw. They deny not the Moral Law to be a rule of life to believers in its eſſence; but they deny it to be a rule of life as an adminiſtration in the hands of *Moſes*: But Chriſt having taken it into his own hands, and fulfilled the righteouſneſs of it, he gives it anew unto them, and it ceaſeth to be any more the Law of *Moſes*, but is the Law of Chriſt; this is cleared abundantly, 1 Joh. 2.7,8. Firſt, *It is no new Commandment, but the old.*

Yet ſecondly, *It is a new Commandment, which is true in him, and in us, becauſe the darkneſs is paſt, and the true light now ſhineth.* So that notwithſtanding it is the ſubſtance of the old, yet it is new, becauſe in Chriſt, and from him to us, and in us: If this will not ſatisfie, ſee 1 *Cor.* 3.11. compared with 1 *John* 2.7,8.

2. You Querie, *What expreſs command againſt the coercive power of*

the Magiſtrate ? I ſuppoſe you mean in the things of Jeſus Chriſt.

1. I ſuppoſe if Magiſtrates command any thing contrary to the mind of Chriſt, we are not to obey; they have nothing to do to make uſe of their coercive power there; if they do, they ſin, and all men are commanded not to ſin. That it is a ſin, is clear; That which contradicts the command of God is ſin: *Which ſhall we obey, God or man? judge ye,* Acts 4 19. There was the command of God, and the command of man in oppoſition each to other, and there the command of man was ſinfull.

2. Jeſus Chriſt is King of his Church, *Rev.* 15. 3. and its his work to make uſe of a coercive power, to bring in ſouls to his Kingdom, Pſal. 110. 4 *In the day of his power his people ſhall be a willing people*; and unleſs you can produce any Scripture, in which Chriſt hath reſigned his power to the Magiſtrate, I ſuppoſe he is ſtill King of his Church; and thoſe who make uſe of a coercive power in his Kingdom, are at beſt but Uſurpers.

3. Chriſt hath entruſted and impowered none but his Miniſters with that work of gathering ſouls into his Kingdom; and this they are to do in his power, in his authority, and in his way: And thoſe who pretend themſelves to be the Miniſters of Chriſt, yet want the coercive power of the Magiſtrate, declare themſelves to be none of his, not ſerving the Lord Jeſus, but their own bellies, &c.

4. There is the ſubſtance of an expreſs command, *Rom* 14.4. *Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth, &c.* And Jam. 4.12. *There is one Law giver, who is able to ſave and to deſtroy; Who art thou that judgeſt another?* Its clear, that none have power to judge and determine coercively, but he that hath a power to ſave and deſtroy: And the Reaſon is drawn from *ver.* 11. that none hath power to judge of the Law, and give ſentence, *but he that is above the Law*; and if any will go about to judge others by a coercive power, *they are not doers of the Law, but Judges.* This is meant only in Caſes of Conſcience, relating to Jeſus Chriſt; not but that Magiſtrates may, and ought to take cognizance of Civil things, and ſinfull actions flowing from the corruptions of men; but matters Spiritual and Divine, tending to Worſhip, there its the prerogative of God alone to judge.

3. You querie, *What command we have to ſeparate from the Churches which hold the foundation pure?* I anſwer, None at all that I know; neither do we ſeparate from any ſuch Churches, but from *Babylon*

and

and *Egypt*, which hath been and is a *cage of every unclean and hateſull birds*; not true or pure either in its Conſtitutions, Members, Miniſtery, or Ordinances: and we have a Command for what we do. See and well conſider 2 *Tim.* 3. from the firſt *ver.* to the fifft, and *Rev.* 18 4.

4. You querie, *What command we have for Rebaptizing?* *Anſ.* I know no ſuch thing as rebaptizing: there is a command for baptizing believers; and that which you call baptizing, *viz.* ſprinkling the faces of your Infants, we take no knowledge of it; you rantize them, and ſay you baptize them, ſo ſpeak an untruth. So that the juſt judgment of God is upon you, that having changed the Subject from a Believer to an Infant, you muſt change the very Ordinance it ſelf from baptizing to rantizing, from dipping to ſprinkling. So that you are wholly beſides, and have not the leaſt ground to ſay we rebaptize; for we baptize thoſe you have rantized before, it may be. Thus have I endeavoured to giue you a brief account of things you deſired, and ſo I paſs to your

Sixth Argument, p. 35.

From Act. 2. 38, 39. your Argument is,

To whomſoever the promiſe of grace belongs, to them Baptiſm belongs.
But the promiſe of grace belongs to believers and their children.
Ergo, *Baptiſm belongs to them both.*

This is but the ſame you have ſaid before: your Arguments being ſix in number, are but two in ſubſtance. Yet I ſhall ſee what you ſay to the buſineſs; for your *Minor* is denied: yet you are pleaſed to ſay, p. 36. in confirmation of your *Minor*, That the *Minor* flows from the Text; *the Parents believing and repenting, he expreſly commands them to be baptized, both believers and their children.* Oh unheard of falſhood! is there ever ſuch a word in the Text, as, *and their Children?* He ſaith, *Repent and be baptized every one of you*; that is, every one of you *that are pricked in your hearts.* You adde, *and their Children.* It ſeems you have either forgotten, or elſe you fear not that curſe denounced againſt him that *addeth to, or diminiſheth from the Words of this Book.*

The reaſon you render, is, *Becauſe the promiſe is to you and to your children Is, not was, and is now vaniſhed.*

Anſ. That Promiſe you ſo much plead for, which is but one and the ſame you have ſo often reiterated already, is vaniſhed away, and

the children of *Iſrael* are out of the Land of *Canaan*, &c. and we are under another, a better Covenant, a new Covenant, &c. *Jer.* 3. 31. *Heb* 8. *eſtabliſhed upon better promiſes.* That promiſe was the Land of *Canaan*; ours is the true promiſe of the Spiritual Land: they had the Land of *Canaan* promiſed, and it was made good while they kept Covenant with God; we have the Spiritual Land promiſed, and that is made good to all the Spiritual ſeed. And this is the promiſe here intended, and it is limited to all *that the Lord our God ſhall call.* 1. The promiſe here related, is intended only to called ones; and it is a reſtriction to all the ſeveral terms before. As many *of you as the Lord ſhall call. Of your children, as the Lord ſhall call. Of them afar off*, viz. *Gentiles, as the Lord ſhall call.* For the truth is, that there is no promiſe in the Goſpel but to called ones. See this cleer, *Joel* 2. 32. the Scripture to which this in the *Acts* relates. *In mount Sion and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call.* Its the very ſame with *Act.* 2. 39. and note, 1. The Call is not, as you plead, *univerſal*, but *to a remnant*; and thoſe who are thus called, ſhall be *delivered, ſaved.* This daſhes to peeces your aſſertions throughout your Argument: they are the called ones, and they only to whom the promiſe belongs; for the promiſes are all centered in Chriſt, and given forth to the called ones; not thoſe who are outwardly called, but effectually and ſavingly called. *Heb.* 9 15. Chriſt is ſaid to be *a Mediator of a better Teſtament*; but you will have the ſame; ſo deny Chriſt to be come in the fleſh. *That by means of death for the redemption of the tranſgreſſions under the firſt Teſtament*, Chriſt died to deliver his people from the tranſgreſſions under the firſt *Covenant*, that ſo *they which are called might receive the promiſe of eternal inheritance.* Here is the promiſe, the *eternal inheritance*; the perſons to whom, *they that are called*, not infants the natural ſeed, but the ſpiritual: the ſame mentioned *Rom* 8. 30 *Whom he predeſtinated, them he called*, &c. and to them, and them only the promiſe belongs.

This I doubt not but it will be enough to the judicious Reader to diſcover the vanity and emptineſs of all you ſay to this ſixth argument. For children are not taken literally any otherwiſe then as called of the Lord. For the *Jews* crucifying *Chriſt*, and wiſhing his blood to be upon them and their children; the *Gentiles* having a hand in it too, they *mocked him*, &c. they being *pricked in their hearts at* Peters *Sermon*, the Apoſtle applieth a ſuitable medicine to their wounded conſciences: he doth not tell them of an outward promiſe, a Land of *Canaan*, an outward

outward federal holineſs for themſelves & children, which they might have, and yet be damned at laſt; No, no, but a ſpiritual promiſe that might reach their ſouls in ſuch a condition: therefore in ſubſtance he ſaith, Notwithſtanding you have had a hand in crucifying the Lord Jeſus, the promiſe of the ſpirit of grace and of remiſſion *is to you, as many of you as the Lord ſhall call*; and notwithſtanding you have by your deprecations drawn guilt upon your children, yet the *promiſe is to them, as many of them as the Lord ſhall call*: and notwithſtanding the *Gentiles* have joyned with you in it, yet the *promiſe is to them, to as many as the Lord our God ſhall call.* And this is the ſenſe and truth of this Scripture: and I do affirm that there is no Goſpel-promiſe made to any but the *called of God*; and all others that get into the Goſpel-profeſſion, not being of the true ſpiritual ſeed, God will judge them in his time. And it is evident there were none baptized, but thoſe that gladly received his word, *v.* 41.

The ſeventh Argument, à probabili. *pag.* 40.

From Apoſtolical practiſe, which is in the nature of a Goſpel-injunction to us. We read of divers families that they baptized, as *Cornelius* with his houſhold, *Act.* 10. 47, 48. compared with 11. 14. *Lydia* with her houſhold, *Act.* 16. 15. the Jailor and his, *Act.* 16. 31, 32. *Criſpus* and all his houſe, *Act.* 18. 8. and the houſhold of *Stephanus*, 1 *Cor.* 1. 16. Your Argument is this.

If the Apoſtles baptized whole houſholds, then Children which are an integral part of the houſhold were baptized alſo.
But the Apoſtles baptized whole houſholds. Ergo.

The *Minor*, you ſay, none will deny; the *Major* you will prove: Generals, you ſay, include particulars: the word *houſhold* is a large word, and includes all, old and young, men, women, and children, &c.

But ſtay a little; are there any Children mentioned? if not, you have but probability at beſt; and I querie whether probability be a ſufficient ground to warrant a practiſe contradicting a poſitive command.

You ſay, *pag.*41. *Many things were done that are not mentioned in Scripture*; that *Chriſt and his Apoſtles did many things that are not written*, Joh.20.*ult.*

I anſwer, 1. If it had been done, yet not being written, ſilent authority proves nothing. All you can ſay, is but that it *might be done*, not that it was done; becauſe it is not written.

2. To look after things not written, to contradict and make null things that are written, take heed of that *Thomas*: if your name ſake the *Collier* ſhould have laid down ſuch a Principle, you would have ſaid ſomewhat to it. But I paſs it by; a word to the wiſe is enough. But I ſhall rather come to diſcover the grounds of your Probabilities from thoſe families.

The firſt is in *Act.*10.47,48. *Cornelius* and his houſhold, they were firſt *ſuch as heard the word*; therefore not Infants. *v.*33. *Now therefore are we all here preſent before God to hear all things that are commanded thee of God.* Secondly, *v.*44. *The Holy Ghoſt fell on all them that heard the word.* Thirdly, they were thoſe, and only thoſe that were baptized, which heard the word, and had received the holy Spirit. *ver.* 47. *Can any forbid water, that theſe ſhould not be baptized which have received the holy Spirit as well as we? And he commanded them*, viz. that had heard, and received the Spirit as well as they, *to be baptized.* Where are your *Infants* now? and where is your *probability* for your practiſe? Blame me not if I undermine you; for I am a *Collier*, and muſt dig up the blackneſs, that truth may appear.

The ſecond family is *Act.*16.15. *Lydia and her family*; there might be *Infants*, ſay you. Querie 1. whether *Lydia* was a maid, widow or wife? *Anſ.* It is generally concluded on all hands, that ſhe had no husband; for if ſhe had, he had been mentioned; for alwayes the man bears the denomination, where there is any, and not the woman. If it be objected, he might not be baptized, therefore not mentioned: I anſwer, the houſhold were baptized, therefore the husband, if any; and he muſt have born the name, being the chief. So its cleer, there was no husband; then where is your probability for Children? Secondly, the houſhold of *Lydia* were brethren capable of comfort, therefore not Infants, *v.*39.

The third family mentioned is the Jailors, *Act.*16.31,32,33. You ſay, *pag.*43. *That he believed, and preſented his houſhold upon his faith, and they were baptized.*

Anſ. Conſider a little better of this Scripture. 1. The Jailors houſ-

hold

hold were ſuch as were all capable of hearing the word. *v.* 32. *And they ſpake unto him the word of the Lord, and to all that were in his houſe.* 2. They were ſuch as with him rejoyced, believing in God. *v.* 34. *And when he had brought them into his houſe, he ſet meat before them, and rejoyced, believing in God with all his houſe.* So that they firſt hear, ſecondly believe, thirdly are baptized. Where is your probability for Children now?

The fourth houſhold is *Criſpus*, Act. 18. 8. The text is clear, *He believed in God with all his houſe.*

The fifth is *Stephanus*, 1 Cor. 1. 16. This houſhold was ſuch as were *addicted to the miniſtry of the Saints*, 1 Cor. 16. 15. therefore not Infants. But it ſeems you do not like to have theſe two Scriptures joyned together, becauſe the one ſo cleerly explains the other. 2. You ſay, *that thoſe that were of years might miniſter, when Infants were only baptized.* I wonder what you mind by *only*: were the Infants only baptized, and thoſe that did miniſter to the Saints not baptized? That ſeems to be the probability, and as like as the other. But the text ſaith, *Ye know the houſhold of Stephanus*, viz. the ſame houſhold as was baptized. You will diſtinguiſh for your own end; when he ſaith, *the houſhold*, that is, ſay you, *thoſe that were of years.* But you will permit no ſuch diſtinction to us, were not the Scriptures through mercy made cleer; but it muſt be all the houſhold, not the major part for the whole. Yet here you can preſently divide or diſtinguiſh for your own ends, when there is no place for a diſtinction. Theſe things thus conſidered, let the Reader judge impartially the weight of your probability for precept, promiſe, or preſident, as you have ſumm'd it up in the concluſion of this Argument.

The eighth Argument, p. 44.

Elect Infants may be Baptized;
Some Infants are Elect.
Ergo, *Some Infants may be Baptized.*

1. I deny your *Major*, though you are pleaſed to ſay its granted by Mr. *Tombs*: you abuſe him; he ſaith, if that it were made known to us by their ſanctification: which is not; ſo that Baptiſm was never adminiſtred upon this account, *viz.* of Election, but Believing: ſo that though ſome Infants are Elect, yet none are to be baptized upon that account

account only, God having given us a viſible rule to walk by, and not to walk by ſuch inviſible rules, which is known to God alone.

You confeſs page 45. *That Election is a ſecret thing, and that it belongs to God*; how dare you then to forſake that rule Chriſt hath laid down in the Goſpel, and dig after Gods ſecrets: But were it truth what you ſay, That elect Infants might be baptized if we knew them; you do not know them, therefore you cannot baptize them; God hath given us a ſurer way.

2. Should it be granted by way of conceſſion; if elect infants might be baptized, will you therefore baptize all? thats the way to be ſure indeed to catch the Elect: but take heed of inventing and maintaining a way which never came into the heart of Jeſus Chriſt to command; look rather at things revealed, and leave ſecret things to God.

The ninth Argument.

All Diſciples ought to be baptized.
Infants are Diſciples.
Ergo.

The *Major* you ſay none will deny; the *Minor* is denyed; you ſay its proved divers wayes.

1. *Thoſe which the Scripture cals Diſciples, they are Diſciples; but the Scripture cals Infants by the name of Diſciples.* Acts 15. 10. *Why tempt ye God, to put a yoke upon the neck of the Diſciples? And Circumciſion is the yoke whereof the Apoſtle is ſpeaking; and they on whoſe necks this yoke lay, were ordinarily Infants.* But were theſe Infants mentioned in this Chapter, or was it not the Church of *Antioch* that was troubled with legal Teachers? As a Child almoſt an Infant, one of thoſe you are pleading for, might underſtand; a ſimple and weak Argument, to prove Infants Diſciples; there was circumciſing others beſides Infants, when they came to be Proſelytes; *And the Jews calling themſelves Moſes Diſciples*, John 9. 28. becauſe they owned *Moſes* Doctrine, as they thought, in oppoſition to Chriſt; therefore you ſay, *Infants were Moſes Diſciples*; a goodly concluſion. A Diſciple is one that is doctrinated, or taught the principles of *Moſes*, or the principles of Chriſt; this are not Infants, therefore none of the Diſciples of Chriſt.

2. You

2. You ſay you prove it thus.

To belong to Chriſt, is to be a Diſciple of Chriſt.
Infants are ſaid to belong to Chriſt.
Ergo.

The *Major* is denyed: For though all true Diſciples belong to Chriſt, yet all that belong truly to Chriſt, are not Diſciples. All the Elect belong to Chriſt before they come into the world, nay before they are conceived, yet they are not Diſciples. *Saul* belonged to Chriſt before his converſion, yet *Saul* was not a Diſciple before, but an enemy, a perſecutor of the Diſciples: and the truth is, that no man is a Diſciple before he receive the doctrine of Jeſus Chriſt; you make up ſtrange Diſciples for the Lord, ſuch as we never read of in Scripture; you catch them in their Cradles to make them Diſciples; but they are never the rather for that the Diſciples of Chriſt. The Church of *Epheſus* belonged to Chriſt before their converſion, yet ſee what Diſciples they were before, *Epheſ.* 2.1,2,3. And likewiſe the Church of *Corinth*, 1 *Cor.*6.9,10,11. And this I dare be bold to affirm, That there is never a man or woman that is a Diſciple indeed, but knows a time when he was not a Diſciple; and yet now can ſee and ſay that he belonged to God before he was a Diſciple.

Your *Minor* I queſtion not, *but that ſome Infants belong to Chriſt.*

3. You ſay, *They are capable of Gods own teaching, &c.*

That is not queſtioned, what capacity, but what they are, and what it appears they are taught, when they are grown up to manifeſt it: their capacity makes them no more Diſciples, then *Sauls* capacity made him a Diſciple before he was converted.

4. You ſay, *They are Church-members, and ſo by conſequence Diſciples*: Hence you argue.

All Church-members are Diſciples.
Infants of believing Parents are Church-members.
Ergo.

The *Minor* is denyed: You ſeem to refer to Mr. *Baxter*. This being Mr. *Baxters* grand Argument, I ſhall ſay ſomething to it in this place, though I have in brief anſwered it already. If I grant they were Church-members, yet they are not ſo now, we being under another miniſtration, more ſpiritual, more immediate; and he owns none to be members of the Church, but thoſe who are truly ſpiritual; when but one comes in without a wedding garment, he takes notice of him,

Friend, how cameſt thou in hither without a wedding garment? Mat. 22. 11,12. And you bring in none elſe but thoſe without a wedding garment; what account you will give your Lord, I know not: but I ſhal let you ſee the repeal of that Church-membership you ſo much boaſt of: the Promiſes made to *Abraham*, run all into Chriſt, and are diſſolved into him, *Gal* 3.16. So that if you trace the Promiſes, you ſhall ſee where they all center; *The promiſe was made to Abraham, and to his ſeed; he ſaith, not to ſeeds, as of many but to his ſeed, which is Chriſt.*

2. See to whom the Promiſes come forth, whether to the natural, or to the ſpiritual ſeed. ver. 29. *If you are Chriſts, then are ye Abrahams ſeed, and heirs according to the promiſe.* So that you muſt now be Chriſts, before you can be *Abrahams* ſeed; and then being Chriſts, we are heirs according to the promiſe. So here is the promiſe, and the heirſhip; you need not go ſo far back into the old Teſtament, if the Lord enlighten your darkneſs. And how come we to be Chriſts? by believing, *ver.* 26. Rom. 2.28 29. *He is not a Jew that is one outward, but he is a Jew that is one inward, &c.* So that the outward Jew, the natural ſeed, is cut off from the ſpiritual Covenant; for when the outward Covenant was ended, and the ſpiritual one was come, then the natural Church-membership was loſt, and the ſpiritual one come in: if what you would have were truth, that it were the ſame Covenant, and the ſame members, then the Jews had not been broken off to this day; for they are the ſeed of thoſe that were members in the firſt Covenant; but they are broken off for want of faith, which alone gives an intereſt in the Covenant, and we by faith ſtand: So to wind up all, Infants of believers are not Diſciples, no Church members, therefore not to be baptized.

The tenth Argument.

All that have faith, may be baptized.
But ſome Infants have faith.
Ergo.

The *Major* you ſay none will deny.

Yet give me leave to queſtion it, and highly too; for firſt, thoſe are to be baptized that manifeſt faith; if Infants have faith, which I ſhall queſtion; in the ſecond place yet they have not that faith which is required

required of thoſe that are to be baptized, *viz.* In the manifeſtation of it; ſo then if Infants have faith, yet none knows that they have it; none knows who of them have it: Its apparant that none but the elect have it; further its apparent that but few of the elect have it neither in infancy; all that live and come to experience, they had it not in infancy, they can experience it, they know how they came by it: then it can be but thoſe elect Infants that die that are believers; & then God can ſave without faith by vertue of his electing love in Chriſt; and if he doth work faith in them, that is able to ſave them without Baptiſm, it not being required of them: and its our duty to walk by Rule; then we walk ſafe; and to adminiſter the Ordinances of Chriſt according to his minde, not our own: the minde of Chriſt is, that *he that believeth ſhall be baptized*, Mark 16. 16. that is, upon the hearing of the Goſpel and confeſſion of his Faith; not Infants, thoſe that we know not whether they believe or no; he hath not left us ſo to walk in the dark: this I think is ſufficient to anſwer both your *Major* and *Minor*, although for all you ſay to prove your *Minor*, there is no weight in it: neither do I clearly aſſent that Infants have faith. That Scripture you mention, *Mat.* 18. 6. is not ſo expreſs as you pretend or imagine; but it relates to thoſe who are humble and meek, qualified as little children; ſee *ver.* 3, 4, 5. ſo that it is ſuch a little childe ſo qualified, *one of thoſe that did believe.*

1. Query. *What children are they that uſually are perſecuted for the name of Chriſt, Infants in nature, or children in Grace?*

2. Query. *Whether Chriſt is now teaching his diſciples and encouraging them againſt ſuffering, or little Infants?*

By this you may with eaſe come to perceive what Believers are intended in this Text.

1. You ſay, *They receive the Kingdom of God*, Mark 10. 15. It is not ſaid that Infants receive the Kingdom of God; but *Whoſoever doth not receive the Kingdom of God as a little childe, &c.* that is, to be humble and meek and teachable, &c. and you had wiſdom enough to give this interpretation your ſelves formerly; but that now the caſe is altered you need to apply it another way.

And 2. Though ſome Infants do receive the Kingdom, &c. Yet it is not many as you have heard already, not all.

3. You ſay, they pleaſe God becauſe he bleſſed them. Doth God uſe to bleſs Infants or others becauſe they pleaſe him? or doth he bleſs them with Grace becauſe he pleaſeth himſelf in ſo doing, when they are enemies to him?

4. *Faith*, you ſay, *muſt be allowed them, elſe not ſalvation.* And when the Scripture ſpeaks of faith, it intends it to ſuch as are adult; and thoſe who are adult, not believing, ſhall be damned; the Scripture determines nothing about Infants, but leaves it as a ſecret to God; for they cannot have that faith the Scripture ſpeaks of, which comes by hearing; and the Scripture ſpeaks of no other faith, that I know of; and therefore they cannot have that damnation the Scripture threatens to unbelievers; though the elect Infants dying may obtain through the Grace of Election the ſame Salvation without Faith, as believers do through faith, *Rom.* 11.7.

5. You ſay, *Though Infants cannot make an actual profeſſion of faith as adults can; yet being born in the boſom of the Church they have ſomewhat to bring, &c. Yet are children of wrath as well as the children of the Gentiles are,* as you confeſs before, 1. *Reckoned in the number of Gods people with the Parents.* No truth in that, as hath been often proved; none are accounted for the ſeed but Believers. 2. *Some of them elect, &c.* 1. That *ſome*, you know not. 2. For that *ſome*, you will take in all: Finde out the Elect, and then we ſhall be ſilent: you ſay, *Hence we read that ſome children had the ſpirit in their infancy; John Baptiſt had faith in the womb*; the Scripture ſaith it not, its only *Thomas Hall's* words, *Jeremiah ſanctified from the womb*, &c. and what of all this? its not one ſwallow makes a Summer: becauſe *John* and *Jeremiah* were ſanctified, that is, ſet apart from the womb to their particular offices, therefore *all Infants are ſanctified*: a goodly concluſion, becauſe *Balaams* Aſſe did ſpeak, therefore all Aſſes may ſpeak; a likely matter.

You ſay, *The Promiſe is, that in the Goſpel times the childe ſhall die an hundred year old, &c.* Iſa. 65 20. that is, ſay you, *They ſhall be bleſt with ſpiritual life and light from Chriſt, as if they had lived an hundred years in the Church of God*; when that relates to a ſpiritual glory in the Church of Chriſt, which is yet to come; not of the Natural, but of the Spiritual Seed, when they ſhall be freed from the former weakneſs and temptation; this Scripture Anſwers *Rev.* 21.1,2,3. 2 *Pet.* 3.13. And whereas you ſay, *though Infants cannot lay hold on Chriſt, yet he can lay hold on them.* We queſtion not Chriſts laying hold on them; but we are not to baptize them till they lay hold on Chriſt. *Pag.* 49. you ſay, *Infants have faith, repentance, regeneration*; and before you confeſs *they are children of wrath, alike the children of wrath as heathens are*: pag. 10. *yet now faith, repentance, regeneration,*

tion; unheard of contradictions! If your preaching brethren had written ſuch palpable contradictions, you would have concluded that it had been either for want of learning, or through much forgetfulneſs; but you mend the buſineſs well you think, *It is virtually and potentially, by way of inclination, &c. They have the ſpirit and ſeed of faith, &c.* The truth of this appears apparently in Infants when they are grown; doth the ſeed of faith appear, or the ſeed of corruption? Come forth O all ye that have any experience of the grace of Ieſus, and work of faith with power, ſpeak you knowledge in this particular, whether there be in Infants an inclination, and the ſeed of faith; or whether there be not rather an inclination to every thing that is evil, and the power of corruption remaining in them? Be aſhamed and bluſh, to utter ſuch known untruths, and unheard of contradictions; *Children of wrath, yet the ſeed of faith, inclinations to believe*; I ſay no more, but leave this Argument likewiſe to the wiſe conſideration of the Reader.

The eleventh Argument.

That way which doth confound the two Sacraments, and take away the diſtinction which God hath put between them, cannot be the way of God.

But the way of the Anabaptiſts doth confound the two Sacraments, and takes away that diſtinction which God hath put between them.

Ergo, *Tis not the way of God.*

Anſw. There is no truth in your *Minor*; for firſt, where is the Scripture that ſaith baptiſm is only for *Initiation*, and not for *Confirmation*; its a fancy of your own brain; may not baptiſm be be initiation and confirmation too?

2. If it be truth what you ſay, that Baptiſm is only for initiation into the Church, what is become of your Mr. *Baxters* grand Argument, *That they are members of the Church?* then not initiated in by baptiſm; one of your Arguments muſt of neceſſity be falſe. I ſay both of them as relating to Infants.

3. It was the Apoſtles practice to baptize believers, and give them the Supper too; and did they *confound the two Sacraments as you call them?* bear with me, for I know no Scripture cals them ſo. So that the way of the Anabaptiſts, as you falſely & reproachfully call them, doth

not confound the Ordinances, but preſerve them in their place, to the right end, according to the right rule; and you it is confound Ordinances, obſerving neither rule, place, nor end.

The twelfth Argument.

Such as were typically baptized under the Law, may be really baptized under the Goſpel.
Infants were typically baptized under the Law.
Ergo.

You reaſon from the type to the truth.

In this take a view likewiſe of your own ignorance, in not underſtanding the difference between type and antitype, type and ſubſtance, type and truth; and ſhew me if you can any one type in all the Scripture that typed out another type; you may as well ſay that the Jewiſh Sacrifices typed out the Goſpel Supper, &c. But all types related to ſubſtances, and Chriſt was the ſubſtance of all legal types; this truth will be clear in the reſolving of theſe queſtions.

1. If Chriſt be the ſubſtance of all types, whether or no the baptizing of the natural ſeed in the type, do not repreſent unto us the baptizing of the ſpirituall ſeed into the ſubſtance? 1 *Cor.* 12.13. *Gal.* 3.27.

2. Whether or no, as all the natural ſeed were baptized into *Moſes* and into the ſea and cloud, ſo all the ſpiritual ſeed ſhould be baptized into the profeſſion of faith of Jeſus? *Mat.* 28.19. *Act.* 19.

3. Whether to make the ſubſtance no other then the type, the Covenant of the Goſpel no other then that of the Law, the ſeed of the Goſpel-Covenant the ſame as the Legal, the adminiſtration of Goſpel-ordinance on the ſame ſubjects as of the Legal, notwithſtanding Chriſt hath given cleer rules to the contrary, be not to make null the Goſpel, and to deny Chriſt to be come in the fleſh, and ſo to be the *Antichriſt*? *Gal.* 5.2. *Mat.* 28.20. *Act.* 3.22. 1 *Joh.* 4.2 3.

In a word, if you will make this type the ground of your baptizing Infants, firſt then you do not hearken to Chriſt the ſubſtance, but honour him in the type, deny him in his perſon and ſpirit: ſecondly, you are to baptize them as they were in the type, *viz.* in the cloud and in the ſea. What is that to your ſprinkling of Infants? Thirdly, you may from hence, if that be your warrant from whence you ground your practiſe, baptize your Cattel too, for all paſſed through the ſea:

and

and indeed not to be a pattern to you that you might hence take occaſion to ſprinkle Infants, ſo denying Chriſt; but a type of Chriſt the Saviour and Deliverer of his people; that as the natural ſeed were ſaved in the type, ſo the ſpiritual were and are ſaved in the ſubſtance, *viz.* in Chriſt. All you ſay to this Argument being thus untruly grounded, is but a *non ſequitur*, and ſo I leave it.

The thirteenth Argument.

From the priviledges that Chriſt purchaſed for Infants.

Thoſe who are ſubjects of Chriſts kingdom, have right to the priviledges of ſubjects.
But ſome Infants are ſubjects of Chriſts kingdom.
Ergo, *Some Infants have right to the priviledges of Subjects.*

You ſay, *The ſeal of the Covenant is a choiſe priviledge.* I have often ſaid, and ſay again, that Baptiſm is no ſeal of the Covenant, but the Spirit.

To your ſecond Argument I ſay, there is no truth in your *Major*; for there is not a word of Baptizing in the Text; and therefore no ground to receive them to Baptiſm, though Chriſt received them and *bleſſed them.* I ſhall anſwer the Scripture more at large by and by.

As to the third, *Thoſe that Chriſt invites, the Church may not refuſe.* Where doth Chriſt invite Infants? Thoſe Infants are gone long ſince. He ſaith, *Suffer the Infants*, not all Infants. 2. The Church are to receive thoſe Chriſt hath given rule and command to receive, *viz. Believers.* Chriſt may receive ſome Infants, becauſe he knows them: The Church doth not know them, therefore the Church may not receive them.

4. You ſay, *They that are capable of the Kingdom and Bleſſing, which is the greater, are much more capable of Baptiſm, which is the leſſer. But Infants are capable of the greater.* Ergo.

Anſ. Some Infants by vertue of Election may be capable of the greater, yet not capable of the leſſer. 1. Becauſe not capable to underſtand the leſſer. 2. Becauſe we are not capable to underſtand and know them. 3. Becauſe there is no command for it; for that is it we are to walk by, and that capacity in which we are to judge.

5. You ſay, *If the Kingdom of heaven receive them, the Church may not exclude them.* *A.* The

Anſ. The Kingdom of heaven, of glory, receives none but the elect of God: the Church doth not know them; therefore the Church cannot receive them, &c.

Now to your Scripture, *Mar.* 10. 14. *Suffer the little Children, and forbid them not.* Note, he ſaith not, ſuffer little children, but ſuffer the little children; not all little children, but *the little ones*, that is, thoſe that were then brought unto him. You draw a Concluſion from hence to have all, *p.* 3,4,5. It's evident in that, that he would have them to come to him, that ſo he might take an occaſion to diſcover a Goſpel-myſterie, viz. *That of ſuch is the Kingdom of Heaven*; that is, ſo qualified ſpiritually, as they were naturally, meek, humble, teachable, helpleſs, &c. This is cleer, compared with *v.* 15. *Verily I ſay unto you, whoſoever doth not receive the kingdom of heaven as a little child, he ſhall not enter therein*; that is, as I ſaid before, ſo qualified ſpiritually, as little children are naturally. Hence 1 *Pet.* 2. 2. *As new born babes deſire the ſincere milk of the word, &c.* that is, not as new-born babes deſire the ſincere milk of the word; but as new born babes deſire the milk of the breaſt, ſo do you deſire the milk of the word. *Mat.* 18. 2, 3, 4. cleers the whole. *Except a man be converted and become as a little child, he cannot enter into the kingdom of heaven.* So that the ſubſtance of the whole in every Scripture mentioned by you to this purpoſe, directly preſents us with the ſame truth, *viz.* the humble childlike qualifications of his ſervants; and not to fill up the Church with Infants contrary to Chriſts command, and the practiſe of all his ſervants, which is to be our alone rule and preſident.

In a word, the Scriptures produced for proof of your Arguments, have not a word of baptiſm in them, nor the leaſt hint that way; and for you to draw conſequences from ſuch grounds, eſpecially thoſe conſequences overturning precepts and preſidents, is very dangerous and unſafe, and that which we are bound in duty and conſcience to renounce.

Chriſt knew what he had to do, and hath left us a rule for what we ſhould do; he that forſakes this rule, and will not hear Chriſt, *is to be cut off from amongſt his people*, Acts 3. 22, 23. They that will draw concluſions into practiſe from what Chriſt did, contradicting what he hath commanded, will be found enemies not permitting Chriſt to reign over them; and what the danger will be of ſuch concluſions, ſee *Luke* 19. 27.

The ſumme of all is this, that although Chriſt knows the Elect Infants

fants, and receives them, yet we do not know them; it's Gods ſecret, and we are to walk by revealed rules, and are to receive none before the manifeſtation of faith, *Mar.*16.16. *Act.*8.37. and it's evident the Church did receive none but ſuch, *Act.*2.41,42. The Apoſtle in his Epiſtles writing to the Churches, cals them Saints, not Infants, 1 *Cor.* 1,2. 2 *Cor.*1.1. & 1 *Cor.*14.23. *If the whole Church be come together into ſome place, and all ſpeak with tongues, the unlearned will ſay ye are mad; but if all propheſie, &c.* Where note, the whole Church meets together, and they may, being thus aſſembled, all propheſie; and were here Infants, think you? They might *all propheſie*, none excepted that had the gift, but *women.* And 1 *Cor.*12.27. *The Church is the body of Chriſt, and members in particular:* and this body *is made up of many members v.*28,29,30. and Infants are none of them. *Apoſtles, Prophets, Teachers, gifts of healing, helps in government, miracles, interpreters, &c.* There is never a true member in the Church of Chriſt, but hath ſome one or other of theſe gifts, more or leſs: here are no Infants, ſee *v.*13,14,15,16,17.

The fourteenth Argument.

From *Rom.*11.26. you ſay, but I ſay 11.16. *If the firſt-fruit be holy, the lump is alſo holy; and if the root be holy, ſo are the branches.* The ſum of all you ſay is, *That by the root and firſt fruit is meant Abraham, Iſaac, and Jacob.* p.62.

If it appear that there is no truth in this aſſertion, then your Argument fals to the ground: But there is no truth in this aſſertion. *Ergo.* I ſhall make it appear, 1. In the Covenant made with *Abraham:* his poſterity ſtood not by faith, but outward obſervation, Circumciſion, keeping the Law. *If thou be willing and obedient, thou ſhalt eat the good of the Land; if thou be diſobedient, thou ſhalt be deſtroyed with the ſword, Iſa.*1.19,20. But when Chriſt *the true root*, Iſa. 11.10. Rom.15.12. Rev.5.5. & 22.6. *and firſt-fruits*, 1 Cor. 15.20,23. was come, they not believing were broken off, becauſe not by faith graffed upon the true root. For when Chriſt the true ſpiritual ſeed was come, the natural ſeed and membership was broken off, and only that of faith was graffed in: That as the natural ſeed ſtood members upon the account of the firſt Covenant and promiſe made with *Abraham*; ſo the ſpiritual ſeed, *viz.* the ſeed of faith, Chriſt being come, and is the

ſubſtance of that Covenant, they are ingraffed into that root; he being holy, they are alſo holy, according to the words of Chriſt, *Joh.*15.1,2.

2. That this is the truth intended, will more cleerly appear, if you conſider *v.*18. *Boaſt not againſt the branches* (*i e.* againſt the branches broken off) *for thou beareſt not the root, but the root thee.* Now, *Thomas Hall*, what root is it that bears the believing branches? Natural parents, or Chriſt the true root? Is not he the foundation upon which they are built, and the true root and ſtock into which they are ingrafted; and bears them up, and makes fruitful?

Whereas you ſay, *That by ingraffing in, is meant admiſſion into viſible communion.* I ſay, it is not only that; but firſt faith, and then admiſſion into viſible communion. And one word by the way; what viſible communion are Infants capable of, if they may ſome of them be capable of inviſible union and communion with Jeſus Chriſt; yet where is their capacity of viſible communion with the Church, which conſiſts in communicating of experiences; in Ordinances, *fellowſhip in breaking bread, and prayers?* where is your viſible communion of Infants, Sir?

You ſeem to anſwer an objection, *p.*63. *Paul* ſpeaks of an inviſible Church. For my part I own no ſuch objection; for I know no inviſible Church here upon earth: for a Church of Chriſt is a company of believers walking in the viſible profeſſion of truth; and there ſhould be none in that profeſſion, but ſuch as are believers indeed; and if any come into the outward, without the inward grace, they muſt be plucked up. Therefore I own not that diſtinction of *viſible* and *inviſible*. The inviſible Church are thoſe out of ſight, that are departed; the viſible are thoſe living in the viſible profeſſion of truth: and theſe are they which are graffed in, *Rom.*11. Thoſe that are graffed in truly, ſhall ſtand and thrive, the root Chriſt bears them; They that are but in ſhew ſhall fall, the root will not bear them, becauſe not graffed in by the heavenly Father. In all this here is no room for the natural ſeed. I leave it to the Reader to judge.

The fifteenth Argument.

From 1 *Cor.*7.14. *Elſe were your children unclean, but now are they holy.*

From hence you argue.

They that are holy with a Covenant-holineſs, may be baptized.

But Infants born of one believing Parent, are holy with a Covenant-holineſs.

Ergo, *Such Infants may be baptized.*

Your *Major* hath been often denied, for its but the ſubſtance of what you have often ſaid before; and therefore in ſubſtance I muſt anſwer what I have anſwered before; there is no ſuch thing mentioned in all the New-Teſtament as a federal holineſs, *viz.* an external Covenant-holineſs without an internal, this being the ſubſtance of what you ſay *pag.*65. you conſeſs children only by nature, *that there is no difference between the childe of a Chriſtian and the childe of an Infidel:* Yet conſider him as believing, ſo he and his are holy; he is holy ſpiritually, but are his Infants ſo too? no; you confeſs pag.62. *This caution muſt be remembred, that the holineſs you ſpeak of is not perſonal inherent holineſs, for this cannot be tranſmitted to poſterity; but tis a federal, external Covenant-holineſs.* Pray Sir the next time let me know where in the New Teſtament this ſame external holineſs, without the internal, is ſo much ſpoken of or commended: The Lord loveth truth in the inward parts, and condemns hypocriſie and hypocrites; he condemns the form without the power; he owns no *Jew but the ſpiritual, no ſeed but the ſpiritual: the axe is now laid to the root of the Tree; every Tree that bringeth not forth good fruit muſt be cut down,* Mat.3. and yet you are all for an outward holineſs without the inward, which is indeed and truth an abomination unto the Lord. But to come to the Scripture you pretend to ground your Argument from: You ſay, *The Anabaptiſts have invented an evaſion to avoid the force of the Text: that ſay they, its a matrimonial holineſs, that they are legitimate and no baſtards, &c.* Which I affirm, is the truth of the Scripture, and ſhall 1. give ſome brief anſwers to what you aſſert. And Secondly, ſet down my reaſons, for what I affirm. 1. *You pretend the many abſurdities that will follow if it be meant of a civil holineſs.* 1. *Then the children of Turks and Pagans born in Matrimony ſhould be holy.* *Anſw.* and why not upon a Matrimonial account, more

holy, that is, more lawfull then thoſe born of fornication? And whereas you ſay, *they are dogs that are without*, &c. It is true, that is, comparatively to the true Church and Spiritual Seed; ſo are not only Turks and Pagans, but moſt of your Church-members, who do the ſame, if not worſe works then they; only you have perſwaded them into an outward Covenant as you and they imagine; but that helps not the buſineſs. 2. Its ſin to wicked men what ever they do; yet their civil actions are better to them, as eating, drinking, plowing, Marriage, lawfull procreation of children, then the contrary evil actions; the Apoſtle ſaith that marriage is honourable among all. *Heb.* 13. 4. If among all, then among Turks, and their children are civilly holy, lawfully begotten according to a civil inſtitution; though nothing be truly and ſpiritually holy, but to thoſe in Chriſt, its a Law God hath written in the hearts both of Turks and Indians, that they are more conſcientious in defiling of the Marriage eſtate, then many of thoſe you call Chriſtians.

2. You ſay, *The Apoſtles reaſon would have no weight with it; for their children were legitimate before converſion, ſo he ſhould allow them no more priviledge then meer Infidels have, &c.* The Query is not, what they were before converſion, but one being converted, and the other not; the doubt ariſeth, whether or no, the Believer muſt put away the unbeliever: if he or ſhe muſt do ſo, then the children muſt be gone too, both before and after converſion, and this was a Priviledge to the Believer, not to be compelled to part with his children: though unbelievers had the ſame in being, yet it was not to them ſuch a priviledge, for mercy is mercy to a Believer indeed; he ſees every thing ſanctified to him, which the unbeliever doth not.

3. You ſay, *Then all baſtards are unholy and muſt be damned.* Here is a ſimple one indeed, coming forth from ſo wiſe and deep a head as *Thomas Hall's.* 1. Muſt all be damned of neceſſity without the holineſs you are pleading for? 2. Do we or the Scriptures ſay, that Baſtards muſt be damned? do you know from whence you have drawn that concluſion your ſelf, that Baſtards muſt be damned? if that be not a federall holineſs, but a marriage holineſs; that their children are legitimate, then baſtards muſt be damned; Is this your Logick? I leave it with you.

4. You ſay, *The word holy is never uſed in all the Scripture for legitimation, but generally for a thing ſeparated from common uſe to Gods ſervice, &c.* 1. *Thomas Hall* ſhall confute *Thomas Hall* by and by; ſee

ſee pag.67. he ſaith, *That the ſanctification of the unbelieving husband to the believing wife, is not in reſpect of his perſonal condition, but in reſpect of his conjugal relation; though he continue unclean towards God, yet to his believing wife in a way of marriage he is ſanctified, that is, he is holy*; for ſo the Greek word ἡγίασται from ἁγιάζω ſignifieth, and in eſſence its the ſame as is ſaid of the child, νῦν δὲ ἅγιά ἐστι but *now are they holy*: ſo that firſt you ſay, *holineſs is never uſed in all the Scripture for legitimation, but generally for things ſeparated to Gods ſervice; yet here you confeſs, holineſs is attributed to the unbeliever upon the Marriage account; in way of Marriage he is ſanctified &c.* And the Infants, or children are ſanctified with the ſame ſanctification in the ſame way, and this I take to be the *jeniune* ſignification of this Scripture. I ſhall now give my reaſons for it.

1. There is no ſuch thing in the Goſpel as an external federal holineſs; its a meer invention of man, as I have often cleared.

2. This interpretation, *viz.* That they were lawfully begotten; 1. reacheth the thing in hand moſt ſutable: for, as Mr. *Hall* confeſſeth, *the Apoſtle is giving ſatisfaction to them concerning a ſcruple or doubt about mixed Marriages*, from *Ezra* 10.2,3. Nehem.13 23. And he ſatisfieth them, that the Believer need not put away the unbeliever, as the *Jew* did the Heathen; *for God had ſanctified the unbeliever to the believer*; *elſe were your children unclean*, that is, your children muſt depart, as thoſe did *Ezra* 10. and *Neh* 13. *But now are they holy*, that is, holy as the unbeliever is holy; ſanctified as the unbelieving husband is ſanctified: This is ſutable to the thing in hand, they are ſanctified *as every creature of God is ſanctified to the believer*, 1 *Tim.*4.5. ἁγιάζεται, *it is ſanctified by the Word and prayer*; ſo is the unbeliever and children ſanctified to the believer, that he may comfortably injoy them.

3. It can be no other ſanctification then that of the unbeliever, and that is granted by *Tho: Hall*, to be but a Marriage-Sanctification, and the childes holineſs can be no other, for it flows from it; *the unbeliever is ſanctified, elſe were your children unclean, but now are they holy*. He doth not ſay, the Believer is ſanctified, elſe they were unclean, and that muſt have been the words to have made any thing for your federal holineſs; *but the unbeliever is ſanctified, &c.* It being thus cleared, that the holineſs of the childe flows from the Sanctification of the unbeliever, then its the ſame with the unbeliever; but it flows from it, therefore one with it; and this is concluded, that a

cauſe cannot produce a more excellent effect then it ſelf: the unbeliever he is ſanctified, ſaith *Tho. Hall* in way of marriage: then I ſuppoſe its clear that the childs ſanctification flowing from hence can be but of the ſame nature: theſe things thus conſidered, I leave it to the judgment of the Reader.

The ſixteenth Argument.

From the many dangerous errours and abſurdities that will follow this tenet.

1. *Then Chriſtians Infants ſhall be loſers by the coming of Chriſt. &c.*

Anſ. No loſers at all; for what advantage is it to be in an outward Covenant, and to have that which you call a Seal, and not to be in the grace of the Covenant, but to be *children of wrath as much as heathens*, as you confeſs *pag.* 10. a mear cheat, a ſeal to a blank: and the truth is, you cannot deviſe a greater cheat for Infants, then to tell them they are in the Covenant of Grace, yet children of wrath as well as heathens; in it, yet out of it: and by this are the nations cheated into a Form of Godlineſs, thinking themſelves in a Covenant of Grace, and in a moment go down to Hell.

2. You ſay, *Then grace ſhould be larger then, then it is now, &c.*

Anſw. No ſuch thing, the Covenants conſidered; that was a Covenant of the land of *Canaan* which belonged to all the Seed, therefore they were all circumciſed as a ſign of their obedience; and all partaked of the Promiſe which was but a Type of the Goſpel-Covenant: ours is a Spiritual Covenant of the Spiritual Land, the Lord *Jeſus*, and belongs to none but the Spiritual Seed; and to them its more excellent, and more large, and as ſure, if not more ſure then that was to the natural, *Rom* 4.16. That was large and ſure to the natural, this large and ſure to the Spiritual ſeed.

3. You ſay, *Then there would be no difference between the childe of a Chriſtian, and the childe of a Pagan, &c. Then Dogs and Swine, ſhut out of the new Jeruſalem*, Rev. 22.15.

Anſw. And is there any difference by nature think you, unleſs grace make a difference? doth your federal holineſs and baptiſm make ſuch a difference? doth it receive them into the new *Jeruſalem*, when you confeſs them *children of wrath, as well as the children of heathens are*, notwithſtanding your federal holineſs? Do not you by your pretended outſide holineſs rather ſhut them out of the *new* and *true Jeruſalem*?

lem? and dare you ſay, *Turks, Tartars, and Heathens are all ſhut out from thence?* May there not be a time when grace may reach them too? And may not Infants, when grown in years, have the means of working faith; and that in a more hopeful way, when dealt faithfully withall, and not deluded with a ſhadow without the ſubſtance; by which means they may through grace come to attain an intereſt in the new and true Covenant?

4. You ſay, *Then they are without Chriſt, without hope, without God,* &c.

Anſ. And are they any better in your fained Covenant, unleſs they have an intereſt in truth in Chriſt and in God? Which is beſt; to be without Chriſt, and think they have him; or to be without Chriſt, and know it? And who are likelieſt to abide longeſt without Chriſt, thoſe who are deluded and cheated with ſomething like Chriſt, yet not him; or thoſe who are left as they are in their natural condition, that ſo they may have nothing to delude themſelves withall, but ſeek after the true God in the uſe of means, God making them ſenſible of the want of it?

5. You ſay, *Then they are the Devils children.*

Anſ. So they are, notwithſtanding your federal holineſs, if they do his work, *Joh.* 8.44. All you plead for, changes not the nature, but the name; a ſad deluſion!

6. You ſay, *This robs Chriſt of his glory; then the firſt* Adam *was more powerfull to deſtroy, then Chriſt to ſave,* &c.

Anſ. It is that makes for the glory of Chriſt; it's the fulfilling of his will and mind. But you diſhonour him, in calling his name upon a company of people that do not know him, nor honour him in their converſation. It ſeems you are an *Univerſalian*, you will have Chriſt to ſave all that fell in *Adam*; if all that partake of *Adams* ſin, muſt partake of Chriſt. Truly ſir, none are like to partake of Chriſts grace but believers, that I know of; and this faith is the gift of God, *Epheſ.* 2.8. Therefore take heed how you ſtretch the grace of Chriſt beyond what it was intended, leſt you delude ſouls with the name of grace, without the truth.

7. You ſay, *Then Infants have no original ſin,* &c.

Anſ. If they have, will your outward, outſide, pretended Covenant and Seal waſh it away? how then doth it leave them *children of wrath* ſtill, as the heathens? Oh ſad unheard of contradictions! They are not excluded from the preaching of the Goſpel, the ordinary means.

8. You

8. You ſay, *This robs Infants of their right, Parents of their comfort, the Church of her members, Chriſt of his merits, and God of his glory.*

Anſ. I tell you, there is a great cry, and but little wooll, when looked after. 1. *Children of their rights.* When Chriſt in the Goſpel hath nowhere given them that right. Secondly, when they have it given them, it is ſuch a right as deludes them, there is nothing in it, but words and wind. 2. *Parents of their comfort.* What comfort is it to parents who underſtand, and are not as ignorant as their babes, to have their children cheated, ſealed with a blank or a counterfeit that can do them no good? 3. *The Church of its members.* Alas, of what uſe are ſuch members in the Church of Chriſt? Did you ever find ſuch members there? There are, or ſhould be none but uſeful members. 4. *Chriſt of his merits.* Did Chriſt merit baptiſm for Infants? if ſo, you ſhould have proved it. Or purchaſe his Church? *Act.* 20.28. *Eph.*5.25. 5. *And God of his glory.* What glory would Infants bring to God in the Church of Chriſt? Can they worſhip ſpiritually? Such *he ſeeks to worſhip him*, Joh.4.24. Can they *offer up ſpiritual ſacrifice, acceptable, &c?* This is the work of the Church of Chriſt, 1 *Pet.*2 5. and they that cannot do this, diſhonour God in his Church, and have nothing to do to be there. Theſe things thus conſidered, I leave the Reader to judge who diſhonor God moſt, thoſe who contrary to his revealed will thruſt upon him of their own heads a company of ignorant dead members, that do not know him, and cannot worſhip; or thoſe who according to his revealed will endeavour to keep the Church pure, and admit none but thoſe they judge living members, knowing that none elſe can offer to him living ſacrifice, acceptable, &c.

The ſeventeenth Argument.

From the benefit that redounds both to parents and their children.

1. *Much comfort comes hereby to Parents, when they conſider Gods free grace to them and theirs* &c.

Anſ. 1. There is no ſuch thing in the Goſpel covenant, as hath been already proved; neither have you, nor can you produce any ſuch word in the Goſpel-covenant: but that he is a God, a Father to the true ſeed, *viz.* the ſeed of Chriſt; and none elſe are accounted for the ſeed; they, and they onely who believe, have received *this privi-*

ledge,

ledge, this right, to be called the children of God, Joh. 1. 12. And then,

2. What comfort can it be to Parents to have their Children called and accounted that which indeed at preſent they are not, nor have no right ſo to be called or accounted? For the Covenant of grace is this, *I will write my Law in their heart*, &c. *ſo will I be a God unto you*, &c. *And ye ſhall no more teach one another, ſaying, Know the Lord; for ye ſhall all know me from the greateſt to the leaſt.* They that are accounted to be in this Covenant, are ſuch as *know the Lord* by vertue of their being *taught of him.* And this is ſet in oppoſition to the Covenant of the Law, which was made with the natural ſeed, which were a people for the moſt part not knowing God. But it is not ſo in the Goſpel-Covenant; there are none but thoſe who *know the Lord*, &c. *Jer.* 3 31. *Heb* 8.10,11. Therefore I ſay again, that it is but little comfort to thoſe Parents who are not more ignorant then their Infants, to have their Children called and accounted that which they are not; to have their Children (as you ſay) *admitted into Chriſts ſchool, members of his Church, ſheep of his fold, diſtinguiſhed from heathens, &c.* What true comfort can it be to Parents, or benefit to Infants to have all theſe outward things you pretend they gain by it, and yet may be without the truth of all; and are, as you confeſs, *Children of wrath, as well as the children of heathens?* Is not this the way to lead them on in a fools paradiſe; make them have good conceits of themſelves, that they are in the Covenant, and ſo delude and undo them for ever? And the truth is, and Chriſt hath ſaid it, *Joh.* 10.9. that *He is the door into the ſheepfold*, viz. the Church, *and none can enter in but by him:* and thoſe who enter by him *ſhall be ſaved, and ſhall go in and out and find paſture.* They ſhal not be mocked & cheated with an outſide *Covenant-holines, Church membership*, &c. as you ſerve the Children of the Nation: but they ſhall be ſaved &c.

The eighteenth Argument.

All will-worſhip muſt be avoided.
But the refuſing to baptize Infants of Chriſtian parents till they come to years of diſcretion, is will-worſhip.
Ergo, *It muſt be avoided.*

Your *Minor* is denied. You pretend to prove it with another Argument, wherein your weakneſs appears: the Argument is,

That which hath neither precept nor preſident for it in the word of God, is will-worſhip.
But the deferring the baptizing the Infants of Chriſtian parents, hath neither precept nor preſident for it in the word of God.
Ergo, *It is will-worſhip.*

Anſ. 1. That the weight of your Argument may the better appear unto the Reader, I ſhall give another Argument as well grounded as yours:

That which hath neither precept nor preſident for it in the word of God, is will-worſhip.
But the deferring the baptizing of the Infants of Heathen parents, hath neither precept nor preſident for it in the word of God.
Ergo, It is will-worſhip.

Secondly, I anſwer,

That which hath neither precept nor preſident for it in the word of God, is will-worſhip.
But the baptizing of Infants of believing parents hath neither precept nor preſident in the word of God.
Ergo, it is will-worſhip.

You confeſs 'tis true, *Men of years profeſſing faith are fit ſubjects of Baptiſm:* So then, upon your own confeſſion, we take the fit ſubjects. *But not the onely ſubjects, excluding Infants*, &c. Although the Scripture excludes all except men of years profeſſing faith. *I* prove it thus:

If there but one water-baptiſm mentioned in the Goſpel as an Ordinance of Chriſt by way of precept and preſident, and that is to perſons of years profeſſing faith; then all others are excluded.

But

But there is but one water-baptiſm mentioned in the Goſpel as an Ordinance of Chriſt, by way of precept and preſident; and that is to perſons of years profeſſing faith.

Ergo, All others are excluded. *Mat.* 28. 19. *Mar.* 16. 16. *Act.* 2. 38, 39, 41. *Act.* 8. 12.

You require a preſident for it. *Let any man ſhew but one example of any Child of God, that ever kept his Child unbaptized till he could make profeſſion of his faith*, &c.

Anſ. 1. When you have produced any Scripture that requires Infants of Believers to be baptized, then ſhall I ſhew you a Scripture where they kept them back till they profeſſed faith.

2. There being no command for the practiſe of baptizing Infants, there needs no record for the keeping them from it; its enough that there is neither precept nor preſident for the doing of it: that was enough to them, and ſhould be to us.

3. The not doing of a thing is no part of worſhip: all worſhip conſiſts in doing or ſuffering the will of God; and ſuffering is a doing the will of God too: in both of which the renewed mind is active, as well as the body is in the one active in the other paſſive, *Heb.* 10. 36. But the refuſing to baptize Infants is no part of worſhip, therefore cannot poſſibly be will-worſhip. If baptiſm of Infants were a command of Chriſt, as you ſay, though never proved; yet to neglect it is no more will worſhip, then to neglect prayer, praiſing, or the like is will-worſhip; its no worſhip, not will-worſhip.

Thus have I briefly minded you of the ſimplicity and nonſenſe of your Argument in every particular; and proceed to your

Nineteenth Argument,

From the bleſſing of God upon the Churches that have practiſed Infant-Baptiſm.

Anſ. 1. If you mind by the bleſſing *outward proſperity*, I ſuppoſe the Church of *Rome*, whom you condemn for heretical in your ſeparating from her, hath had as great a ſhare, and the longeſt ſtanding of any Church or State in the world. And that is no trial of the truth of a Church, outward proſperity, and long continuance; for the Churches of Chriſt in the Primitive times were, and yet are under perſecution, reproach and contempt, but little proſperity in the world, *Joh.* 16. *ult.*

2. If you mind, as you ſeem to intimate, *Becauſe ſo many bleſs God for their Infant-Baptiſm.*

Anſw. 1. So did many bleſs God for Epiſcopal Government, yet at laſt the very ſame bleſſed God for the fall of it.

2. I ſuppoſe, as many upright ſouls now are bleſſing God for his diſcovery of the vanity of it.

3. Its not mens bleſſing God for things, that proves the truth of theſe things, but the approbation of him who is Truth it ſelf.

4. If you mind, *becauſe thoſe you falſly call Anabaptiſts have been condemned perſecuted, and afflicted, as you intimate, and the others juſtified, upheld, &c.*

Anſw. 1. Its the likelier to be truth; for that hath alwayes paſſed under reproach and contempt: as for affliction, *Job* ſuffered much, the loſs of all; will you judge *Job* for his afflictions, and juſtifie his wicked enemies, yea and the Devil too that afflicted him? for ſhame learn more civility then to reaſon thus: did you never hear of *Iobs* loſſes? was it becauſe he was an Anabaptiſt think you? or was it becauſe God gave Satan liberty to try him, for his good? and may not God give Satan the ſame liberty to try his own ſervants, and it may be to prove the Devil a lyar, as he did in the trial of *Iob*? have you never heard of great part of Cities, Towns, and Houſes burnt? and was it becauſe they were Anabaptiſts think you? As for your vile and rayling expreſſions, I paſs it by, and leave it to the righteous Judge, who will do right both to his ſervants and his enemies.

The twentieth Argument.

From the principles and practiſe of all reformed Churches.

That which is condemned by all the Churches of God, and is contrary both to their principles and practiſe, is unlawful.
But Anabaptiſm is condemned by all the Churches of God, and is contrary both to their principles and practiſe.
Ergo.

Anſw. Your *Major* is granted, *viz.* That that which is condemned by the principles and practiſes of the Churches in Scripture, and all thoſe reformed, or rather gathered upon the ſame principles and practiſes, is unlawfull.

Your

Your *Minor* is denyed; for baptizing of believers hath been, and is the principle and practiſe of the Churches of Chriſt: whereas you produce 1 Cor. 11. 16. *We have no ſuch cuſtome, nor the Churches of Chriſt*; I ſay there was no ſuch cuſtome as the baptizing of Infants in the Churches of Chriſt; and for thoſe you call reformed Churches, the moſt of them, if not all, brought their baptiſm of Infants from their mother Church of *Rome*. So then, it is not the practiſe of the Church of *Rome*, or of her members that are rent from her that we look unto, but the Scripture, the word of truth, which ſhould be both their and our rule; and when Churches or perſons contradict that, let them be *Anathema Maranatha*.

And whereas you are pleaſed, as you pretend, in confirmation of what you have aſſerted in this Argument, to arraign the priſoner at the Bar, ſo producing your reformed Churches and Divines, ſo judging the ſervants of the Lord for their following of him, and obedience to him; Be aſſured, you will one day know what you have done, *When the Lord Ieſus ſhall appear to render vengeance to thoſe who know him not, neither obey his Goſpel, but to be admired in all thoſe who believe and follow him*, 2 Theſ. 1.8. When he will judge his enemies *for all their hard words ſpoken againſt him*, Jude 5. and notwithſtanding you can make ſo bold now to arraign the priſoner at the bar, *viz.* the ſervants of the Lord, for their profeſſing and practiſe of the truth; yet the Lord will deliver them in his time, and they ſhall judge their Judges, *And bind their Kings in Chains, and their Nobles in fetters of Iron; this honour ſhall all the Saints have; praiſe ye Iehovah*, Pſal. 149. Although I could, yet I ſhall in this trace you no farther, but leave you to the Judgement of him who will judge righteous Judgement between us in the end: referring thoſe who deſire to ſee more, as to this particular, to my book entituled *The Pulpit Guard Routed*.

So much briefly in way of anſwer to your *Font Guarded with twenty Arguments*.

Now I ſhould proceed to the diſcovery of the weakneſs of your Anſwers to the Scruples, Scripture-Objections, and Anſwers mentioned by you in your Book, in defence (as you call it) of Anabaptiſm.

But that firſt there are ſome Arguments not made uſe of that I know, but are rather your own inventions.

And ſecondly, becauſe the ſumme of all you ſay, hath been anſwered and confuted in what is written in anſwer to your Arguments: and it would be indeed but a tautologie, as you have very many in your Book, and upon that account I have been neceſſitated to make uſe of many, that ſo I might give ſome anſwer to you: I ſhall therefore refer the Reader for ſatisfaction to what you ſay in this which follows, to what I have written in anſwer to that which precedes; that which ſucceeds being but the ſubſtance of that which is gone before: only the ſecond and laſt I ſhall ſay ſomething unto.

The ſecond Objection, pag. 88. of your Book.

Baptizing of Infants is a new invention, found out by the Pope and the Devil, tis the mark of the Beaſt, invented by Antichriſt; either by Pope Higinus, *who lived in the ſecond Century, about* 150 *years after Chriſt: or elſe by Pope* Innocent *the third, who lived at leaſt* 1000 *years after Chriſt,* 1215.

You anſwer 1. *If* Higinus *Biſhop of* Rome, *were the firſt inventor of it, then it was more ancient then many will grant.*

2. You ſay, *That he was not the inventor of it, but you find by* Platina, *that he was the firſt that enjoined Sureties.*

And why not the firſt that enjoyned Infant-baptiſm? you produce nothing to the contrary but your word; and that the ſame authority that ordained the one, ordained the other, is very apparent.

1. Becauſe neither of them have any footing in the Scripture.

And 2. Becauſe Hiſtory relates, that both Infant-baptiſm, and Sureties, or Godfathers, came in together, as is related in the Hiſtory of the names and cuſtomes of all Nations, written by *Iohannes Boemus Aubanus*, a Dutchman, tranſlated out of Latine into Engliſh by *Edward Aſton*, 1611. page 159. he ſaith, *That Baptiſm heretofore, as it was eſtabliſhed by a Canonical ſanction, was not miniſtred unto any (unleſs*

leſs upon very urgent neceſſity, but unto ſuch as were beforehand well inſtructed in the Faith, and ſufficiently catechized and examined thereof ſeven ſeveral times, to wit, upon certain days in Lent, &c. But this Sacrament being above all the reſt moſt neceſſary to ſalvation, and leſt any one ſhould depart out of this life without the benefit thereof, it was ordained, that aſſoon as an Infant was born he ſhould have God-fathers procured for him to be his Witneſſes or Sureties; and that then the childe being brought by his Godfathers before the Church-door, the Prieſt ſtanding there for the purpoſe, ſhould demand of the childe, before he dip him in the holy Font Whether he will forſake the Devil and all his pomps? and whether he believe all the Articles of the Chriſtian Faith; and the Godfathers affirming on his behalf &c.

The reaſon why I record this in this place, is firſt to preſent to view the probability of *Higinus* bringing in of Infants Baptiſm; for you ſay, that you finde by *Platina*, that he brought in Godfathers firſt; and I finde by *Joannes Boemus*, that he that brought Godfathers firſt, brought in Infants-Baptiſm with it

2. I finde that there was a time when there was a Canonical Sanction or Statute againſt it.

3. The coming in of Infant-Baptiſm, with the reaſon of it, *viz.* leſt any ſhould die without it, and the manner of it with God-fathers; and dipping not ſprinkling in the holy Font.

And this Mr. *Baxter* confeſſeth himſelf, in his third Edition of the *Saints Everlaſting Reſt*, part. 1. ch. 8. Sect 5 p. 179. in the Margin he ſaith, And in the Primitive times none were Baptized without an expreſs Covenanting, wherein they renounced the world, fleſh, and Devil, and engaged themſelves to Chriſt, and promiſed to obey him, as you may ſee in *Tertul. Origen, Cyprian*, and others at large, &c. This being a Truth, where is ground for Infant-Baptiſm, upon Mr. *Baxters* own confeſſion? So that theſe things thus conſidered, takes off all your probabilities, that *the Apoſtles did baptize Infants, and that it hath been a practiſe in the Church ever ſince; yet you confeſs immediatly, that ſome of the ancients*, pag. 89. *did perſwade men from baptizing Infants; yet ſay you, their diſſwaſions ſhew that their uſual practice was to baptize them.* I ſay, that it rather did ſhew that thoſe Ancients knew that it was but an invention of man, and that there was no ground for it in Scripture; elſe what need they to diſſwade them from it?

1. You ſay, S. *John died* 104. ſaith *Alſteed*; a likely or unlikely matter

matter; the *Pſalmiſt* ſaith long before, a mans days were threeſcore and ten, &c. *John* died a 104 years after Chriſt; if this be likely, I leave all to judge. *Juſtin Martyr, you ſay, Who lived in all probability*; It is but probability then, and very unlikely; for you ſay *he flouriſhed about* 130. is this like to be in *Johns* days? all *John* days might be, nay muſt be, well near 200 years then; and all this you ſtrain to draw down, if you could, Baptiſm of Infants from the Apoſtles; the ſum of all is this, *Juſtin Martyr diſputes the difference between Infants who die baptized, and thoſe who die unbaptized; he lived probably in S.* Johns *days, and knew the practiſe of the Apoſtle; but he lived* 130 *years after Chriſt; John muſt live ſo long too, or* 104 *at leaſt, that ſo* Juſtin Martyr *might know Apoſtolick practiſe from* John: You mention others, as *Tertullian, Origen, Cyprian, &c.* who mention baptizing of Infants; it may be they mention it as an Innovation: for Mr. *Baxter* ſaith expreſly, as before, that they ſay there were none baptized in the Primitive times without an expreſs Covenanting, &c. So you conclude that *Infants Baptiſm is no new invention, either of Pope or Devil; no man can ſhew what Pope or man invented it.*

Anſw. 1. Chriſt never commanded it, the Apoſtles never practiſed it; that is evident, not only from the Scriptures ſilence, but Maſter *Baxters* confeſſion; and then ſome *Pope, man or Devil* muſt invent it; and we are come very near the mark; you produce a Hiſtory that ſaith *Pope* Higinus *brought in Godfathers:* I have mentioned another that ſaith Godfathers and Infant-Baptiſm came in together: and why not by the ſame Pope? you conclude, that you will *retort this upon the Anabaptiſts, that their practiſe is but a new invention, not above an hundred years old, &c.*

Anſw. There is no truth in that: Baptizing of Believers is 1652 years *old, and that is many ſcores of yeers before your Infant-Baptiſm was invented:* and this Practiſe of the baptizing, and non baptizing of Infants, is that which hath been mentioned with much envy, almoſt in all Ages ſince the Primitive times; which notes, that there hath been ſome Witneſſes to the truth in all Ages. About the year 1525. *Zuinglius* being buſied about Reformation, there crept in the Hereſie of the *Catabaptiſts*, who forbade the baptizing of Infants, and did rebaptize themſelves. With theſe *Zuinglius* dealt friendly, at firſt diſputing with them, and convincing them of their errours; but they being obſtinate in their opinions, he cauſed the Senate ſeverely to puniſh them, ſome with impriſonment ſome with

with death: this is recorded in a Book, intituled *Abel redivivus*, or *The dead yet ſpeaking*, pag. 92. And your own confeſſion, *That ſome Ancients diſſwaded from the baptizing of Infants, &c.*

The 20. *Objection* you mention, is,

That Baptizing is dipping.
But your Infants are not dipped.
Ergo, *They are not Baptized.*

You anſwer 1. *That dipping is a thing indifferent, and not abſolutely neceſſary or eſſential to Baptiſm: there may be true Baptiſm, where there is no dipping, &c.*

2. *Βαπτίζειν to Baptize is one thing, and δύειν to plunge over head and ears, is another, &c.*

Anſw. Its one and the ſame; for the word Βαπτίζω ſignifieth to dip as your ſelf confeſs, *pag.* 113. though not only to dip: you ſay the Primitive word Βάπτω *hath four ſeverall ſignifications:* 1. *To drownd, plunge or overwhelm,* 2. *To dye or dip.* 3. *To moyſten or make wet.* 4. *To waſh or cleanſe.* Note 1. It doth not by your own confeſſion ſignifie to ſprinkle: you have ſaid enough to ſatisfie any that deſireth ſatisfaction in this particular, that your Practiſe of ſprinkling, is not according to the Scripture; and in truth, ſprinkling is another word, and another thing then Baptizing; *Rantizo* is the Greek word for ſprinkling, and *Baptizo* from *Bapto* is the Greek word for Baptizing: take it in which of theſe four you pleaſe; neither of them is to ſprinkle; but in dipping, either of all the four is fulfilled; if dipped, then wet, then waſhed, then drowned or plunged; ſo that dipping is nothing ſhort of Baptizing, for the word ſignifieth it; its nothing beyond Baptiſm; for it is but a plunging, a wetting, or waſhing of the whole man: ſo that take in all the ſignifications of that word *Baptizo*, dipping anſwers them all; but ſprinkling anſwers neither; and in deed and truth, is not baptizing, but another thing, and that which *Chriſt* never commanded. Sprinkling a little water in the face is not a dipping or plunging, it is not a wetting or waſhing the whole man, and in no caſe anſwers the command of Chriſt.

But for the clearing of this particular, I ſhall give theſe

four grounds, to confirm dipping to be the true baptizing, and not ſprinkling.

1. From the ſignification of the word, as hath been already minded, it is the concluſion of all the Maſters of the Greek Tongue, in the Greek Lexicons, that the firſt, and moſt native, and proper ſignification of *Baptizo* is to dip or plunge into, or under water: and this your ſelf confeſſe, that 1. It ſignifieth to drown, plunge, overwhelm, die or dip; this Mr. *Lee* in his *Critica Sacra* on the word, and *Paſſor*, with divers others affirms, whom I ſuppoſe you conclude were Maſters of the Greek Tongue; and this likewiſe Doctor *Featly* in his *Dipper Dipt* confeſſeth; and this I finde, that the word *Baptizo* is never rendred in the New-Teſtament to ſprinkle, nor *Rantizo* to Baptize; therefore do no longer wreſt the truth contrary to your own knowledge, but be ſtill, and know that God is God.

2. From the Practiſe of the Servants of the Lord in the Primitive times, who beſt knew the minde of Chriſt: 1. *John* who was the *Meſſenger of Chriſt*, Mal.3.1. *Baptized; and he baptized in* Jordan, Mat.3 6. *And he baptized Chriſt himſelf in* Jordan, ver. 16. with Mark 1.9. *and he came up out of the water.* What need *Chriſt* and *John* go down into the water, if ſprinkling would do the deed? And the Text ſaith, *Mat.*3.13. *That Jeſus cometh to John to be baptized*, that is, upon Mr. *Hales* one account, to be plunged, dipped, wet, or waſhed, not ſprinkled, and being dip'd he was both wet and waſhed. And *Joh.*3.23. its ſaid, *That John was baptizing* (not ſprinkling) *in Enon neer Salim, becauſe there was much water there*; If ſprinkling had been the thing required, no need of much water. To this, you ſay, 1. *Water was ſcarce in thoſe hot Countries; that infers not a ſtripping naked, and plunging of all that were Baptized, but only the conveniency of baptizing a multitude, &c.*

Anſw. 1. Do you know, or have you heard of any ſuch hot Country, where there could not be water had enough to ſprinkle many thouſands, if need require? 2. Was *Canaan* ſuch a Country as that water was ſcarce in it, being the promiſed fruitfull Land in the whole world, a type of the *Heavenly Canaan?* where were *Wells digged*, *Deut.*6.11. *Neh.*9.25. and *Rivers in abundance*, or elſe the Type holds not correſpondence to the Antitype, *Ezek.*34.13 *Iſ.*12.3. Therefore for ſhame talk no more of a dry and hot Country; it being a Land of Rivers and Wells digged, &c. So that if a little water would have done it, as a little would have ſprinkled thouſands, they needed not

to

to have been baptized in *Enon*; ſo the word is not *at*, but *in Enon*; and ſo theſe ſeveral places tranſlated *with water*, *Mat.* 3.11. *Mark* 1.8. *Luk.*3.6. *Iohn* 1.26. *Act.*1.5. in the Greek it is rendred in every one of them *in water*; although you ſeem to hold forth that ἐν ſometimes ſignifieth *with*; yet the proper ſignification of ἐν is *in*, and is ſo underſtood and rendred twenty times in the New Teſtament againſt once *with*; that being the proper ſignification of the word, and moſt ſuitable to the Practiſe of the Apoſtles and ſervants of the Lord. Compare the former Scriptures with *Act* 8.38. and its clear they baptized in the water, not becauſe of the ſcarcity of water as you pretend, but becauſe there was much water, without which that Ordinance of dipping could not be adminiſtred. As for your Font-ſprinkling there is not the leaſt ſhadow of any ground for it in the Scripture; and whereas you ſay, *not a ſtripping naked, &c.* the Scripture mentions no ſuch thing, neither is it our Practiſe, nor yours neither. Do you uſe to ſtrip naked when you ſprinkle? neither do we when we baptize, &c.

2. You ſay, *Suppoſe the Apoſtles did dip thoſe whom they baptized, yet 'twill not follow therefore that we muſt do ſo too, becauſe tis only an example without a precept, and ſo doth not binde us, &c.*

Anſw. 1. There was the precept both to them and us. 2. they knew the will of him who gave the precept, and walked according to it, and we by their preſident know what the precept was, and ſo its a precept to us as well as them.

They lived in Judea in hot climates where was no danger of dipping &c.

Anſw. 1. And was there one way for them in *Judea*, and another for us in *England*? prove that by Scripture when you write next.

2. Was their Country ſo much hotter then ours? had they not Winter and Summer, heat and cold, froſt and ſnow, as we have? *Ioh.*10.22. *Pſal.*74.17. *Ier.*36.22. *Pſal.*148.8. Therefore give off this for ſhame likewiſe. Say no more their Country was hot, and ours cold. You ſay, *The danger of dipping in our cold Country, is, that many in our dayes have dyed.* If you intend the dipping of Believers, you ſpeak a horrid untruth: I am confident that never one periſhed in that way. But ſecondly, if you minde dipping of Infants, I know none are dipped. 2. If any be, no wonder if they periſh, being done out of Gods way having no warrant from him.

You confeſs Mr. *Perkins approves of dipping in hot Countries, and in men of years, but denies the uſe of it to Infants, becauſe of their health.*

Anſw. Firſt, is not this Country hot enough to Dip? they had winter

who dipped, as well as we; but no wonder if it be dangerous to the health of Infants; let it be adminiſtred to the right Subjects, *viz.* Believers, and you need not doubt of dipping. Whereas you queſtion it *for ſick and old folks*, pag. 115. I ſay there is no ſuch neceſſity to Baptize ſuch in Winter, *God will have mercy and not ſacrifice:* let them ſtay till Summer; but take heed, change not the Ordinance from Dipping to Sprinkling; that is a dangerous thing. But you confeſs *pag.* 114. *That dipping is a lawfull manner of Baptizing*; in this you have confuted all you have ſaid to this particular either before or after: For if dipping be a lawfull manner of Baptizing, then firſt ſprinkling is unlawfull, for there is but one lawfull way of baptizing; the Scripture I am ſure mentions no more, there is but one Baptiſm. 2. Then our dipping is lawfull. 3. You have done ill ſervice in all you have ſaid to render a practiſe ſo contemptible, which is as you confeſs in it ſelf lawfull.

1. You ſay, *The Scripture cals ſprinkling baptizing.*

Anſ. No ſuch thing: Let any examine the Scriptures you produce; ſee if you ſpeak true or falſe. *Heb.* 9. 10, 13, 19, 21. You ſay, the word ſignifieth *waſhing* as well as *dipping*. *Anſ.* Granted; but *ſprinkling* is neither waſhing nor dipping.

2. *In Circumciſion a little skin in one part only was cut off.*

An. That was done according to the command; ſo ſhould Baptiſm, which is a dipping (as you confeſs) and we may not make our ſelves wiſer then Chriſt, in inventing new wayes that he never required: therein we do indeed ſhew our pride, and are but fools.

3. *Waſhing, ſprinkling, is a ſafer way, &c.*

Anſ. 1. Sprinkling is not waſhing, but dipping is. 2. As to ſafety *in doubtfull caſes*, I have anſwered already.

4. *Sprinkling is ſufficient, becauſe the thing ſignified is ſet forth by ſprinkling, &c.*

Anſ. There is no ſuch thing: for though the blood of Chriſt be one thing ſignified in Baptiſm, yet there are other things ſignified in it; and yet ſprinkling doth not reach this of the applying the blood of Chriſt ſo fully as dipping, which is a waſhing of the whole man; repreſenting, that as truly as the whole body is waſhed by dipping in water, ſo thoſe who are baptized upon the true account ſhal be wholly waſhed from not only the guilt of ſin but from the filth and preſence of it. Which ſhall be my 3. ground, that dipping, and not ſprinkling is the true Baptiſm.

3. Be-

3. Becauſe the things ſignified are not ſo ſignificantly reſembled in ſprinkling as they are in baptizing, *viz.* in dipping. 1. As I have already ſaid, the whole waſhing away of ſin. 2. An outward conformity to Chriſt in his death, burial, and reſurrection; wherein is repreſented our ſpiritual death to ſin, and reſurrection to newneſs of life, *Rom.* 6. 3 4 5. and this is not, cannot be reſembled by ſprinkling. And notwithſtanding you are pleaſed in way of reproach to ſay, *Then they muſt drown themſelves under water, as Chriſt lay buried three dayes &c.* Note here, you ſay, *they muſt lie three dayes under water*; yet before, you confeſs, *dipping* is a lawful way of baptizing.

You ſay, *Should you grant a neceſſity of this reſemblance and repreſentation; yet why may not ſprinkling repreſent it as well &c?*

Anſ. 1. I leave it to all rational men to judge, whether ſprinkling a little water in the face doth repreſent a death and burial with Chriſt, as well as a dipping into and under water. 2. I ſhall give you the Judgment of one approved and learned, Mr. *Tho. Goodwin*, in his *Support of faith from Chriſts reſurrection*, ch. 7. p. 54. He ſaith, *Rom.* 6. 3, 4 *We are ſaid to be* buried with him in baptiſm, *& Col.* 2. 12. Buried with him in baptiſm. *It is not ſimply ſaid, Like as he was buried, &c. but, Buried with him. So our communion and oneneſs with him in his reſurrection is repreſented to us therein, and not only our conformity or likeneſs unto him therein. And ſo Baptiſm repreſenteth this to us; that Chriſt having once in himſelf ſuſtained the perſons of all the elect in his burial and reſurrection; that now upon the party himſelf is perſonally, particularly, and apparently reacted the ſame part again in his baptiſm; thereby ſhewing what his communion with Chriſt before was, in what was done to Chriſt; that he then was buried with Chriſt, and roſe with him, and upon that ground is now in this outward ſign of Baptiſm, as in a ſhew or repreſentation, both buried, and alſo riſeth again.* Thus far *Tho. Goodwin.*

You ſay, *If dipping be true baptizing,* (which you have already granted, that dipping is lawfull baptizing; yet here you put an *if* to it, as if you had forgotten what you had ſaid before: but it's no wonder, for it is uſual with you.) *then ſome that have been dipt by Popiſh Prieſts, have been rightly baptized.*

Anſ. We deny it: for though you have loſt the right way of doing it, as well as the ſubject, yet we do not ſay that thoſe Infants that are dipt are rightly baptized; becauſe you fail in the right ſubject, *viz.* Believers. Only we cannot but take notice of the juſt hand of

God in it againſt you; that having tranſgreſſed in taking Infants in ſtead of Believers, you ſhould change the very thing, and do another thing in ſtead of baptiſm, *viz.* ſprinkle; that ſo you might have the leſs to ſay in your own cauſe. Thus have you fulfilled that word, *Iſa.* 24.5. *Tranſgreſſed the Law, changed the Ordinances, broken the everlaſting Covenant*, applying it to the natural ſeed, when it belongs to none but the ſpiritual. How you will avoid that curſe, I know not.

You ſay, *It is the cuſtome and practiſe of all Reformed Churches to baptize by ſprinkling*, &c.

Anſ. What of that, if it contradict Scripture, which is the rule of Saints? You have confeſſed that dipping is a lawful baptizing; and there is but one lawful baptizing; therefore we muſt do that which is lawfull, though all people in the world do contrary.

The 4. ground why ſprinkling is not baptizing, is from the cuſtom retained from the Primitive times, as it is probable. And give me leave in this to conclude thus much; that I may much ſafer conclude this, it being ſo agreeable with the analogie of Scripture, then you can take up the whole practiſe upon that account. I ſay, Dipping in all Ages hath been the practiſe, (whether Believers or Infants.) The Hiſtory I mentioned before of *Joannes Boemus*, in the Manners and Cuſtoms of all Nations, *p.*159. *Infants were dipped in the holy Font.* In *Simpſons* Hiſtory of the Church, in the fourth Councel of *Toledo*, it was ordered that there ſhould be but one dipping in baptiſm, *p.*527. *An* 639. And the Church of *Rome*, from whence you came, retains by tradition Dipping: and Sprinkling is an innovation not of many years ſtanding in this Nation, as is well known; *Auſtin* when he came firſt into *England*, baptized in Rivers, in particular (as Hiſtory relates) he baptized ſome thouſands in a River neer *York*.

Thus have I given you a brief Anſwer to the material things in your *Guard*; I leave it to the conſideration of the Reader, and ſhall proceed to give you a brief Reply to your inveterate *Word* to *Collier*.

A Reply to *Thomas Hall.*

Sir,

YOu are pleaſed to write a *Word* to *Thomas Collier*, &c. A Love-letter; he that runs may read it. And indeed we did conclude before what we might expect from you, if the Lord gave you power according to your will. And I make no queſtion but what you have here written, will make the Magiſtrate the more ſenſible of what ſpirit you are, and will keep from you what you ſo much expect, *viz.* a Coercive power to compell or perſecute all that are contrary to you. And in what you have done, I believe you have more wounded your ſelf and your own intereſt, then either the truth or me; the Truth ſtanding pure in it ſelf, getting advantage by its enemies, though no thanks to them. And as for my ſelf, a poor weak and contemptible Creature, held forth in the hand of the Lord, and being upheld by Divine aſſiſtance, ſhall, I doubt not, but with joy paſs through good report and bad reportt, till I have finiſhed my courſe, and done the work whereunto I am appointed; accounting the reproach of Chriſt greater riches then the treaſures of *Egypt*, viz. Tythes.

You ſay, *I Colly every thing*; *Trinity*, *Scripture*, *Law*, *Goſpel*, &c.

Sir, you are miſtaken in it all, and ſo indeed have written forged falſhood, and ſent it abroad into the world. But I own and honour all theſe you mention, in their proper place, and according to the appointment of the Lord: and your ſelf it is who have been in the Black ſo long, that you Colly all, as will appear anon; and you will be the Hall, it ſeems, the ſtorehouſe which retains all blackneſs, darkneſs, &c. and from thence it cometh forth unto the reſt.

You ſay, I ſet my ſelf againſt the Anabaptiſts themſelves, whom I canonize for Saints in the higheſt form; yet blame them for adhering to Ordinances. Its very falſe, there is no ſuch word written; but it is for making too much of them, not for making uſe of them: And if ſome fail, is it not lawful to reprove? but *Thomas Hall* muſt raiſe an untruth and reproach upon it, change my words for his own ends.

I paſs your foul and filthy language, more fit for *Billinſgate* then the Preſs; and come to your particular Charges.

1. *An Heretick, and a Blaſphemer.*

To this purpoſe you mention the *Diſcourſe at Axbridge*, where Parſon *Smith* and Parſon *Carlile*, both Cavaliers, falſly ſwear,

1. That he denied Jeſus Chriſt to be the eternal Son of God.
2. He denied a local Heaven.
3. He denied the equality of the Son with the Father.
4. He denied that Jeſus Chriſt by his death upon the Croſs, did ſatisfie Divine Juſtice.
5. He denied the Trinity.
6. He affirmed that the Saints are the ſons of God in the ſame manner as Chriſt.
7. He affirmed that the Divine Eſſence was communicated to the Saints.
8. That the bodies of the Saints ſhould be turned into ſpirits.
9. That the Moral Law was aboliſhed.

Anſ. Were you not of the ſame blind and malicious ſpirit as thoſe two lying Parſons were, you durſt not call ſuch things Blaſphemies as were in truth by me maintained, and is apparent in the ſame Book or Diſcourſe.

1. I denied not the Eternity of Jeſus Chriſt, but the eternal generation in the Godhead, for which there is not one Scripture that ſpeaks the leaſt hint.

2. As to the locality of Heaven, that I ſaid, was, that God was not locally limited, &c.

3. The *Equality of the Son.* Quality and equality is proper only to man; there is no quality or equality in the Godhead; whatever is in God, is in him eſſentially, not as a quality. Its true, Chriſt as the *Meſſiah* is equal with God; but in the union of the Divine eſſence there is no quality nor equality, but union in eſſence, and eſſense in union.

4. For *Satisfaction to the Divine Juſtice*, I own it and have proved it (had you not been blind) upon the true account; it was the great end why Chriſt was inabled to the work, and ſent forth, that ſo he might

might ſatisfie the righteouſneſs and truth of the Father, which man could never do unto juſtification.

5. As to the Trinity, that is falſe likewiſe; it was the Trinity of Perſons, not the Trinity; that I own; but no Perſon in the Godhead, no Scripture ſaith it.

6. That the Saints are the ſons of God in the ſame manner as Chriſt, that is, in being made partakers of the ſame Spirit. *Rom* 8 9.

7. That the Divine Eſſence is communicated to the Saints; If the Spirit of Chriſt be in them then the Divine Eſſence is in them: But the Spirit of Chriſt is in them; Therefore the Divine Eſſence is in them: I do not mean the whole Eſſence, but a ſpark or influence of the Divine Eſſence.

8. That the bodies of the Saints ſhould be turned into Spirits; that I ſaid, was no other then what the Apoſtle ſaith; *they ſhall be raiſed with ſpiritual bodies*,

9. That the Moral Law was aboliſhed to Believers as a diſpenſation in the hands of *Moſes*; all this more at large might you ſee in the diſcovery of that Diſcourſe; but you were blinde it ſeems, and could not ſee afar off: But you manifeſt your minde; *Collier* it ſeems is in your way, you would fain have him burnt with his Books: What another *Bonner*! Will you juſtifie your Fathers in their wickedneſs, and ſo bring upon your ſelf all the righteous blood, ſhed from *Abel* to this day? but if the Lord hath ſo determined, I truſt in the ſtrength of the Grace of *Chriſt* my life and blood will be as ready to witneſs to the truth as my tongue and pen. I ſay no more about your Charge of Blaſphemy, but this, *After the way you call Blaſphemy and Hereſie, worſhip I the God of my Fathers.* And that ſeed you falſly and wickedly call *the Devils ſeed*, am I ſtill ſowing, and doubt not, but there will grow up ſuch a happy and bleſſed Harveſt, as will be to the honour of Truth, and joy of Saints, though to the grief and amazement of enemies and gain-ſayers. Mean while, go you on blaſpheming God, and them that dwell in Heaven; gnaw your tongue for pain, yet not repent of your deeds.

2. *You say he is a Lyar dyed in grain.*

You say, *You can prove him guilty of above a thousand lyes and errours, &c.* Was there ever the like lyar heard of in the world? What above a thousand lyes? yet mentions but 15. when he hath done all that he can; and these fifteen are most of them truth, by him falsely called lyes and errours; the rest of them Inventions falsely charged by him.

1. *That Infant-Baptism came from the Pope and the Devil:* The truth of this assertion, I refer the Reader to what I have said before, and there you will see the Pope very probably that brought it in (*Higinus*) in the second Century, 150 years after Christ.

2. *That Christ hath abolished the Law*; that is, as to Believers as a dispensation in the hands of *Moses*; see 2 *Cor.* 3.11.13. *And the pure Gospel is the only Rule:* What son of *Belial* dare to deny this? for the Law is brought forth in Gospel; and as given forth by Christ, is the pure Gospel Rule, therefore though the substance of the old Command, yet is called new, because given forth upon the new and true account, 1 *Joh.* 2 7.8.

3. *A Socinian; his Tenet is that all gifted persons may preach without Ordination.* This is according to the truth of Scripture, 1 *Cor.* 4. 31.34. Where all that have gifts may propheſie, none exempted, except women.

4. *He is a Familist, approving of dreams, &c.*

Answ. That is false. I do not approve them; yet neither do I altogether deny but God may manifest himself in that way if he please; not that it is my experience; neither would I limit God. *Against Universities, Arts, Sciences*; not in themselves, upon the humane account; but as they are set up in the room of the Spirit of Christ, so *the wisdom of the world is foolishness with God.*

5. *He is an Antiscripturist, denying the truth of Scripture, &c.*

Answ. Another most abominable falshood; who will be the lyar anon *Thomas Hall*? but you prove it learnedly. 1. Because I approve of such, who will not permit you to draw any consequences from Scripture because you have so much abused them with your consequences. 2. Because minding some of your consequences, I conclude that they are as true as Scripture, if the people would but believe it.

You

You infer then that theſe conſequences muſt be true, or the Scripture is falſe; I ſay, and I ſuppoſed that you had had wit enough to underſtand that I ſpake in your language, or in your ſence, that you account theſe conſequences as true as Scripture, if the people would believe you.

3. *He ſaith that in his general Epiſtle to the Saints,* chap. 10. p. 28. *the Scripure is not ſufficient to teach the knowledge of God.*

I Query of any one who knows the Lord, whether the Scripture, without the Spirit of Chriſt, doth, or can teach any one true and ſaving knowledge; *and that ſome make too much of it*, that is, ſuch as *Thomas Hall*, who think it able without the Spirit of *Chriſt* to teach the ſaving knowledge of *Jeſus Chriſt*; and if you could have told all, you might have ſeen and ſaid, that I ſay there likewiſe, that many make too little of it; and that the ſubſtance of my Diſcourſe there, is to hold forth the truth and authority of the Scripture in the light of the Spirit; that ſo ſouls by the teaching of the Spirit of Chriſt may come to a right underſtanding of them; and that indeed its your ſelves that truly teach people to deny Scripture. I own the truth of it, and ſay that whoever denieth it, muſt deny God, Chriſt and all Religion, and the truth is, that your ſelf it is that diſowns it, and reproacheth it too, further then it ſtands with your own will.

6. You ſay, *He is an* Arian *and* Anti-Trinitarian; *denyes the Father, Son, and Holy Ghoſt are three diſtinct perſons*, &c.

Anſw. I deny not the Trinity, Father, Son, and Spirit; but I deny any perſon in the Godhead at all; that is a word or title given only to man; and the Scripture you mention, *Heb.* 1. 3. I am not altogether ſo ignorant of it as you would have me; it is ſubſtance and not Perſon; and this you know, and abuſe it not ignorantly but wilfully. The ſame word, *Heb.* 11. 1. is rendred ſubſtance ὑπόστασις; faith is the ſubſtance of things hoped for, not the Perſon; that would be nonſenſe; you muſt produce ſome Scripture where that *Proſopon* which ſignifieth Perſon, is attributed to *God*, or that *Hypoſtaſis* is attributed to man, before you can have any colour to call God three Perſons, or one either; for he is a Spirit, *and will be worſhipped in Spirit and Truth.*

7. *He is an Anti-Sabbatarian, he is all for a Spiritual Sabbath.*

Anſw. Becauſe I write of a ſpiritual Sabbath, doth it therefore follow that I am an *Anti-Sabbatarian*? have you ever ſeen any thing written by me againſt the Sabbath? have you not cauſe to bluſh at your weakneſs or wickedneſs? becauſe I diſcover the ſpiritual Sab-

bath, therefore you ſay I am againſt the Sabbath.

8. *An Independent as to man and creatures (in the things of God) but only on Jeſus Chriſt*; and is this ſuch a dangerous thing, to be off from every thing ſave *Jeſus Chriſt*?

9. *A rigid Separatiſt.*

Anſw. Never too rigid in ſeparating from *Babylons* falſe ways and worſhips, which is no other then the Synagogue of *Satan*, a Cage of every unclean and hatefull Bird; I ſay it again, for all your anger, I muſt be faithfull, I may not pittie or ſpare you, for that will ruine you.

10. *A* Perfectiſt; *ſee his Generall Epiſt. to the Saints*, ch. 15. p. 52.

Anſw. No other then is the duty of every Saint to be, that is, preſſing after perfection; I there declare that perfection is not attainable in this life, till the body of fleſh is diſſolved, nor till the Reſurrection neither. I ſay no more of this, but refer the Reader to the Epiſtle it ſelf, where you may ſee how the *Hall* hath ſtored up lyes to reproach the innocent.

11. *He is an enemy to all Learning, he oft calls it the language of the beaſt, &c.*

Anſw. Keep it in its place, and do as much good as you can with it; but let it once get in the room of the Spirit, then it puffs up with pride, then its but the language of the Beaſt, of the fleſhly man; the ſmoak of the bottomleſs pit of mans wiſdom, and that which muſt be deſtroyed. *That the Spirit and Scriptures are ſufficient for the Miniſters calling*, &c. At this you ſeem to rage extreamly, as if this were ſuch a dangerous Hereſie that deſerves no leſs then a ſtake, a faggot, and a fire, could *Tho: Hall* have his will; let the Underſtanding judge. I am ſure, I have heard one of your brethren, more famous then ever your ſelf in the eyes of the people, aſſert this, that the Scripture was ſufficient for the Miniſters calling, &c. who left out the Spirit of Chriſt; but it ſeems your abilities depend upon your good old books, Popiſh Fathers, &c.

12. *He is againſt Magiſtrates.*

Anſw. No ſuch thing; only my deſire is, that Magiſtrates ſhould not rule, where its alone *Chriſts* Prerogative: I deſire to *give to Caſar that which is his, and to God that which is his.*

13. *Againſt Miniſtry.*

Anſ. Not againſt the Miniſtry of Chriſt; but of the World and of *Antichriſt.*

14. *He*

14. *He reproacheth the Army, making them all Independents and Anabaptiſts.*

Anſ. Its a great untruth to ſay I make them all ſo: that I ſay, is, that thoſe whom you falſely call *Anabaptiſts* and *Independents* are the Inſtruments by which God hath given a being to you and the Nation: I deny not what was done by any at firſt; but I know not how it would have been at laſt, if God had not raiſed up the Spirits of ſome to ſtand in the gap; and your ſelves had like to have been the great Inſtruments for ſelf-ends to have drawn on ruine, had not the Lord prevented.

15. *He diſhonoureth and abuſeth the preſent Power, by Dedication of an abſurd, Heretical, Blaſphemous, non-Licenſed Pamphlet, called a Diſcourſe at* Axbridge.

Anſw. I do affirm that none dare give ſuch vile titles to ſuch apparent truths, but thoſe whoſe eyes are blinded, and whoſe hearts are hardned, filled with all enmity againſt the truth of *Jeſus Chriſt*: I refer thoſe who deſire further ſatisfaction, to the diſcourſe it ſelf.

And truly we had need appeal to the Authority of the Nation for a civill preſervation, it being our Birthright; there being ſo many of your generation, men of blood, that will ſay, nay ſwear blaſphemy, Hereſie, any thing, that ſo you might be rid of us.

Finally, I ſay no more to all your perverſe and raging accuſations, but the Lord rebuke thee.

Some few *Queries* preſented.

1. Query. *Whether or no in all that* Tho. Hall *hath ſaid, he hath in any caſe anſwered the Pulpit-Guard-Routed, or relieved his own Guard?*

2. Qu. *Whether or no all that* Tho. Hall *hath ſaid in his* Font-Guard *doth amount to ſo much as either a Precept or Preſident for his Practiſe?*

3. *Whether or no (if not) his Practiſe in ſprinkling Infants be not Will-Worſhip?*

4. *Whether the upholding of an outward Covenant, and a natural Seed in that Covenant, be not to deny Chriſt to be come in the fleſh?*

5. *Whether or no there be any Seed in the days of the Goſpel accounted for the Seed but the Spiritual; all the Promiſes made to* Abraham *being diſſolved into Chriſt, coming forth from him to the Spiritual Seed; none being accounted the children of Abraham, but thoſe that do the works of Abraham?*

6. *Whether or no* Tho. Hall, *tells true or falſe, when he ſaith, he will prove*

prove Tho. Collier *of above a thouſand lyes, and can name but fifteen upon his own account.*

7. *Whether or no, in thoſe fifteen he mentions being rightly conſidered as before,* Tho. Hall *be the lyar, or* Tho. Collier?

8. *Whether* Tho. Hall *have ſpoken true or falſe in theſe things following?* 1. *In aſſerting, that none ought to preach the Goſpel but men in Office.* 2. *In ſaying, there is both precept and preſident for Baptizing Infants, when he can produce neither.* 3. *In ſaying that the Covenant of the Law is the ſame as the Covenant in the Goſpel, when the Scripture ſaith the contrary,* Iſa.31.31. *Heb.*8. 4. *In ſaying, that baptizing Infants is a tradition from the Apoſtles, When he cannot prove the Apoſtles baptized any.* 5. *In ſaying that ſprinkling is baptizing, when they are two things.* 6. *Whether the bringing in of all the People into an outward Covenant and form of Godlineſs, without the power, be not the way of deluſion and confuſion?* 7. *Then Whether the Leaders of the People do not cauſe them to erre?*

A Word of REPLY to *John Ferriby*, in an Appendix to *The Lawfull Preacher*: called *The Pulpit-Guard-Relieved.*

SIR, You call your Appendix *The Pulpit Guard Relieved*; But whether it be A Relief in good earneſt, I leave to the Reader to judge. If chiding, railing and reproaching be A Relief, then you have Relieved it; elſe not. And notwithſtanding your great ſwelling words, you'l find there is ſo much in that *Pulpit-Rout*, that neither you nor all your Gang will ever be able to extinguiſh it. Rage you may, but ruin it you cannot.

You ſay *Page* 2. That *he is ſo bitter in his Expreſſions againſt the Gentleman, ſo loud in railing againſt the Coat, that he deſerves no Anſwer.* But you are miſtaken, Sir; they are not railings, but true diſcoveries of Wolves in Sheeps cloathing.

But you ſay, *You forbear, leſt in this the Proverb ſhould be verified, Like to like quoth the Devil to the Collier.* And who is worſt think you, the Devil or the Collier? By your own confeſſion you are the Devil, I the Collier. The Devil it is, it ſeems, ſpeaks to the Collier; and ſurely if the Collier did the Devils work, he would never reprove him for it. But if the Collier do the work of Chriſt, the Devil will fall upon him.

You ſay *You will not meddle with the Looking-glaſs: nor will you examine the Tryal and Verdict, nor take notice of the ſtrength of his Arguments.*

I wonder what then you will do; here's like to be a goodly Relief anon; *A Pulpit Relief*, yet take no notice of the force of the Truth that lieth againſt it. It's juſt like to a company of men that will pretend they relieve a beſieged Gariſon, yet take no notice of the Beſiegers, or will ſtand at a diſtance, and give great words, and ſo go away boaſting that the Work is done; and the mean time the Beſieged periſh. Thus have you dealt with your *Pulpit-Guard*; And truly, had not I had other occaſions to write, I had never troubled my head or pen to have given you a word of Anſwer; And in this I ſhall give you but a word or two.

Thus having ſhifted your ſelf from the ſubſtance of what is ſaid in

The

The Pulpit Guard-Rout you pretend to give a Glympſe of his *skill in the interpretation of Scripture.*

The Firſt is that of the Prieſts of the Law and the Miniſters of the Goſpel.

The Prieſthood under the Law typed out Chriſt, and he is the alone Prieſt by office. I deny not Miniſters by office under the Goſpel; but that Miniſtry that is of Chriſt, never forbiddeth the preaching of the Brethren (who have received the Gift, though they never meddle with the office) but rather encourageth to it. 1. *Pet* 4. 10,11.

And it is a truth, that *Corah's* guilt was in doing that which was forbidden; but the Saints are Commanded to, and Commended for preaching. Commanded to it *Rom.* 12.3,6. 1*Cor.*14 31.1 *Pet.*4. 10. Commended for it 1*Cor.*11.2. One Ordinance or Tradition, and that not the leaſt too, was that they might, nay that they ought to bring their gifts to the Church for the good of the whole. There are diverſities of gifts in the Church, and all for the good of the whole. 1*Cor.*12. And this Monopolizing ſpirit that hath ſo long reigned in thoſe who call themſelves Miniſters, hath been the cauſe of ſo much blindneſs in the World as hath been almoſt to this day. And as for the Callingof the Worldly Miniſtry, I leave the Reader to what is wrtten in *The Pulpit-Guard Routed*, to conſider whether it be from above or from beneath, &c.

You ſay *Page* 5. *There is in my Book*, Page 19. *enough granted for your Purpoſe.*

Tis becauſe you do in this as in other things take but Part of what I ſay. For though I ſay that none can preach according to the intention of that Scripture *Rom.*10.15. for the working of Faith aud Converting of ſouls; yet it doth not follow that every Gifted Brother may not Preach.

But you leave out that which follows. *viz. for every Gifted Brother is ſent to preach according to the meaſure of the Gift recieved.* And the Miſtake lieth in the word *ſent*, thinking that none but men in Office are ſent of God to convert ſouls; when Gifted Brethren are ſometimes ſent though not in Office. Acts 8. 4. with11.19,21.

All you ſay in Anſwer to that *that gifting is ſending &c* reacheth not the buſineſs in hand. For

1. It doth not appear in thoſe Scriptures you mention, *Iſa* 6 8,9. *Mat.*10 1,5. that they were firſt gifted, then ſent; Go tell them ſaith

ſaith the Lord to *Iſaiah*. Gods putting the word in his mouth, was the gifting. Yet

2. I deny not in the ordinary way of propheſying and preaching gifting to precede ſending, firſt to thoſe who are authoritatively ſent by the Church; or ſecondly to thoſe who preach only by gift according to the meaſure of the gift received. It is ſending; and they may and ought according to the meaſure of the gift, both in the Church and out of the Church, *viz.* in the world as occaſion is offered, God in thoſe occaſions calling them to it, accordingly to adminiſter.

Secondly you ſay, that *he is very unhappy in confounding ordinary and extraordinary Caſes.*

I anſwer firſt, that extraordinary Caſes make not that lawfull which in it ſelf is unlawfull, unleſs in caſes of neceſſity for preſervation of life: then *I will have mercy, and not ſacrifice*: unleſs it be in the bearing up of the name and truth of Chriſt; then *he that will ſave his life, ſhall loſe it.* Witneſs *Uzzah* 1 *Chro.*13.9.10. for putting his hand to ſtay the Ark, was ſmote with death. So that your ſo often mentioning extraordinary caſes helps you nothing; for its not the extraordinarineſs of the caſe that juſtifies the thing, if it be in it ſelf unlawfull; ſo that you do indeed condemn the practice of the Saints recorded in Scripture for our example, in *Acts Chap.*8. and 11. with divers others; and all for the keeping up your own Ends and Intereſts. I am ſure if you ſtood in the counſel and truth of Jeſus, the preaching of the Brethren could not, would not trouble you.

As for what is ſaid from *pag.*8 to 10. I refer the Reader to the clearneſs of the aſſertions in my Book.

*Pag.*9. You ſay, *The Gentleman* (Pretended Servants; for ſo the word *Miniſter* ſignifies; yet Gentle men Maſters, Servants ruling over their Maſters) *having ſaid that the Holy Ghoſt commends Learning, he Replyes*, pag.41. *Holy Ghoſt! is there any ſuch word in the Scripture* as Ghoſt? You ſay *How now! which way went the Spirit of God from him? what, immediately inſpired, yet ignorant of this? hath he forgotten Mat.*28.20. *&c?*

Anſ. Nay Sir, he hath not quite forgotten it; but have you indeed forgotten? or elſe did you never learn it that πνεῦμα ſignifiyeth *ſpirit*, not *ghoſt*? and ſo it is tranſlated and read in all other languages except the Engliſh; and ſometimes its truly tranſlated in Engliſh too: and the word *ghoſt* is an old Engliſh Popiſh ugly word, which indeed if rightly conſidered, is not ſo fit to be given to the Holy Spirit.

As for the interpretation of I. *Cor.*14·31.32. *Let the ſpirits of the Prophets be ſubject to the Prophets*; though I deny not what is mentioned *v.*29. that the Prophets ſpeak two or three, and the others judge; for the Church is to judge of the doctrine taught in it; yet its evident to any whoſe eyes are not ſhut againſt the truth that the interpretation of *v* 31 &;32. is in *v* 33 *for God is not the author of confuſion, but of peace*. See his Brother *Richard Sanders* confuting this, in his *Balm to heal religious wounds*, pag.202. he ſaith, *The ſpirit of the Prophets was ſubject to the Prophets*, that is, the Spirit of Propheſie was not ſo violent on them, but that they had power to contain themſelves, and to ſtay one for another, and ſo to ſpeak in order, &c. Here *Richard Sanders* confutes *John Ferriby*; let the Reader judge.

As to what you ſay in the reſt, in way of Reply, there being no weight at all in it, I paſs by it, referring the Reader to the examination of that Book you pretend to Anſwer. Where I make no queſtion, but that the clearneſs of the truth aſſerted, will appear to the ſatisfaction of any unbyaſſed and impartial Reader.

As for your reproachfull terms, which is indeed the ſum of all your Anſwer, I paſs it by as unworthy taking notice; leaving the controverſie betwixt both you and us unto the righteous Judge, who will in his own time bring it forth to the light, and put a difference between thoſe who ſerve the Lord *Jeſus*, and thoſe who ſerve their own bellies. To him and with him I leave the controverſie, who undoubtedly will plead his own Cauſe and Truth in his own Time.

An

AN ANSWER

To a Book written by one *Richard Sanders* of *Kentiſhbeer*; entituled, *A Balm to heal Religious wounds*. Called,

An Anſwer to the *Pulpit-Guard Routed*; written by *Thomas Collier*.

SIR,

MEeting with your Book, the Title beſpeaks what I find not in it. 1. You call it *A Balm to heal Religious wounds*, &c. But when I came to take a view of it, I found it far from the nature of its name; but it rather tends to make the wounds deeper, and the breach wider: your book being ſtuffed with as much rancor almoſt in every page as any I have read, except *Tho. Halls* who writ the *Pulpit* and *Font Guards*. So that if what you ſay of mine were a truth, you have ballanced it on the other hand down to the ground, *viz.* with reproachful terms: and as for that you call harſh language in mine, it is no other then what hath been given by the ſervants of the Lord in Scripture upon the like occaſion.

2. You call it, *An Anſwer to the Pulpit-Guard Routed*. Two open and cleer untruths in the Title. Firſt, *A Balm to heal Religious wounds*; when it is far from it. Secondly, *An Anſwer to the Pulpit-*

Guard Routed; when you ſcarce come ſo neer as to meddle with it, unleſs with railing and reproachful terms; and if that be a ſufficient anſwer, you have done it to the purpoſe: Or ſecondly, in paſſing by the material and ſubſtantial things, you have culled out ſome few particular things, calling them *Colliers* Errors, when they are undoubted truths, unleſs thoſe which are abuſed by you, changing the terms in which by me they were aſſerted; as will appear in its place.

I paſs your Epiſtle, and come firſt to your five ſerious Queſtions.

1. Qu. *Whether ſuch an uncharitable, cenſorious, proud, diſdainfull, inveterate, calumniating ſpirit as works in this man (and others of the ſame lump) doth ever ſhew it ſelf in Scripture?*

Anſ. 1. If not, then you have declared your ſelf to be as far from the ſpirit of a Chriſtian upon the ſame account, as the *Collier* whom you ſo much reproach: witneſs this very queſtion propounded and almoſt every page in your book witneſſeth it; but I deſire not to ſcrape them up together.

And ſecondly, The truth of thoſe titles mentioned by you *pag.* 6. I leave to the Reader to judge; and if I am become your enemy for telling you the truth, I am contented through mercy to paſs under your cenſure.

Your 2. queſt. *Upon what ground (think you) ſhould he and men of the ſame temper and ſpirit with him, uſe ſuch bitterneſs againſt the Miniſtery, &c.?*

Anſ. 1. We never uſed ſuch bitterneſs againſt the Miniſtery of the Nation as they have againſt us. We never deſired to get an Ordinance from both Houſes of Parliament, to have them burnt in the forehead with the letter *B.* to have them impriſoned without Bail or Mainprize, &c. Though this is no ground to retort bitterneſs again in way of revenge, but rather to pitty them.

2. It is not their perſons, but their deſtructive Principles againſt which I write: the Lord who knoweth all things, knoweth that I lye not. I ſhould rejoyce in their converſion; and do not queſtion but that there are many that are honeſt and godly of them yet in *Babylon*; and their duty is to come forth: and till then, blame us not for our dealing faithfully, though ſometimes ruggedly with them. And I would have you to know, that it is not a power to perſecute them we look for; no, I had a thouſand times rather *Thomas Halls*

deſire

deſire were granted to him, that I with my books were burnt together, then to have a hand in the perſonal perſecution of *Tho. Hall*, your ſelf, or any other, for any principle or practiſe you hold in Conſcience, though it be known to me that it is contrary to truth.

Your 3. Queſt. *Whether this open enmity againſt the Miniſtery of* England, *which theſe men proclaim to all the World, inveighing againſt them as Antichriſtian, be not a thing abhorred of all gracious hearts?* For proof of this you produce Mr. *Tho. Goodwyn*, Mr. *Philip Nye*, Mr. *Sidrach Simpſon*, Mr. *Jeremiah Burroughs*, Mr. *William Bridge*. *Apol. Nar.* p 6.

Anſ. The honeſty of theſe men I queſtion not: Yet firſt, what they ſay proves not the truth of what you deſire; for it is not the teſtimony of men, but of God in the Scripture, that will juſtifie both Miniſtry and Church. And if that would do it, I could produce others of the ſame way, (I ſuppoſe none will deny but that they were equal with them for godlineſs and learning) who ſay the contrary. *Ainſworth, Smith, Robinſon.*

You ſeem to propound a ſtrange Querie, *pag.* 14. *Whither would theſe men tranſport and carry you? Not only off from Presbytery, but Independents, &c.*

Anſ. In the light and power of truth, we would carry them to the Lord Jeſus; that ſo they might know and obey him, and worſhip the Father in him in ſpirit and in truth: and this is the utmoſt that we deſire.

And truly, this is that which is my principle and practiſe, 1. That we are juſtified freely by grace; And 2. that this Juſtification where it is in truth enjoyed, works over ſouls to a holy and humble walking with the Lord, and obedience to him in all things. That it is the duty of Believers, according to the command of Chriſt, and practiſe of his ſervants in the Primitive times, to be baptized, and ſo come into Church fellowſhip, walking as with the Lord, ſo one with another in love, performing all duties of brotherly love, as becometh ſouls made one in ſo high and heavenly a calling. And hither it is we would tranſport and carry every ſoul that knows the Lord; and this is a journey, that you who call your ſelves *Miniſters*, cannot endure to undertake, nor ſuffer thoſe that would.

Your 4. Queſtion is, *Were ſuch things heard of in former times among the old Puritans? &c.*

Anſ. They were not ſenſible of thoſe deluſions in that way which

now appear; and many of them are made ſenſible of it, and are departed from it; Gods people cannot but depart out of *Babylon*, when once they ſee themſelves there, and hear the Lords voice ſaying, *Come out of her my people; partake not of her ſins, leſt you partake of her plagues.* Thoſe that have ſeen themſelves in *Babels* confuſion, in reſpect of worſhip; being delivered, cannot but diſcover and lay open to others the miſterie of that iniquity, though all the men and Miniſters of the world diſlike it, &c.

Your 5. Queſtion. *Hath it not been an old trick of ſuch as have deſigned the ſhaking of the Chriſtian faith, firſt to begin with the faithfull Miniſters,* &c?

A. Though it hath been the deſign of the enemies of truth ſo to do; yet, 1. That juſtifies not you to be the godly Miniſters. And 2. The ſervants of the Lord may not neglect their duty in reproving ſin where they find it, becauſe enemies to truth oppoſe the Miniſters of Chriſt. And 3. We give grounds from Scripture for what we ſay and do. Juſtifie your ſelves to be the Miniſters of Chriſt by your works according to Scripture, and we have done: till then, forbear giving ſuch language as you do to the ſervants of the Lord for their impartial publiſhing and profeſſing of truth. You'll one day be aſhamed of it.

So you ſay you come to his Errors, which are many.

His firſt Error.

That the life of Miniſters and Schollers educated in Schools of Learning, is an idle life.

Anſ. 1. There are no ſuch words in my book; neither is there any truth in what you ſay: but that which I ſay, is, that God hath always in all ages made uſe of men of Callings to be the Miniſters of his mind unto the people; and I deſired you to produce any example in the Scripture, that God made choice of any to be the Miniſters of his mind unto the people, who were bred up idly all dayes of their life without a Calling.

I do not ſay that the life of the Miniſters of Chriſt is an idle life; no, I know the contrary: but that which I ſay, is, that you can produce no example of any that were bred up idly without a Calling, called to be Miniſters: yet you will have Idlers, and none but them by your wils; and God muſt have them, or elſe he muſt have none at all. You ſay, o confirm this, he ſayes, *A Calling is that in and by which men in the ſweat of their face get their living.*

You

You anſwer, *O brave definition of a Calling, &c.*

Anſ. I wonder you had not fallen foul with the Scripture, and have blamed him that commanded it; but you are ſo wiſe and honeſt as to leave out the Scriptures that I grounded my definition upon. *Gen* 3. 19. *In the ſweat of thy face ſhalt thou eat bread till thou return to the duſt.*

Query. *Doth the Lord here intend, that ſome men muſt eat bread in the ſweat of their faces, and others muſt live idle?*

The other Scripture, is Eph. 4. 28 But you Anſwer. 1. *Is every thing a man doth get a living by, a lawfull calling; then he that ſweats by robbing and ſtealing, lives by a lawfull calling, &c.*

Anſw. It ſeems you have a minde to quarrell againſt the Truth; becauſe the word (*lawfull*) is not put in, you will conclude Robbery is lawful. do not you diſcover ignorance or wilfulneſs, quarrelling againſt the very plain words of the Scripture, which ſaith, *In the ſweat of thy face, thou ſhalt eat thy bread, &c.* he doth not ſay, in the lawfull ſweat of thy face; but that is implyed in the words; ſo when I ſay in the ſweat of mens face they ſhould get their bread, its intended lawfully; not by robbing and ſtealing; and truly you manifeſt your ſelf to be no friend to Truth in drawing ſuch a concluſion from ſuch clear and undeniable premiſes: I am confident never a Robber in this Nation durſt to have drawn ſuch a concluſion from ſuch undoubted truth and Scripture.

2. You ſay, *Is there no lawfull Calling but that whereby a man gets his living in the ſweat of his face? what will you ſay then of Magiſtrates, Juſtices of the Peace, &c.*

Anſw. They are not bred up Juſtices of the Peace, but are, or ſhould be bred up in ſome Calling: I am ſure the Scripture allows of idleneſs in none, though there may be a difference in labour; yet I ſuppoſe that leſs then this ſhould not be in the breeding of the greateſt mens children in the Nation, to be able to do things of Husbandry, that ſo they may be able to manage their eſtates the better, and know themſelves when their buſineſs is well done.

And ſo they may be the better fitted for their Calling, as Magiſtrates, Juſtices of the Peace, &c.

You ſay, *Will he call the Parliament Idlers, &c.*

Alas man! he knows the Parliament is a particular Calling while it continues, the Members of it being called and ſent up by the Country, and they being faithfull in it ſerve the Country.

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As for *Phyſitians*, I queſtion not their Calling; that relates unto the body; but there is a difference between a Phyſitian of the body and of the Soul; the one is natural, therefore needs time of ſtudy to finde out the natural Cauſes and Remedies: and I queſtion not the lawfulneſs of breeding to School till men are fit for thoſe Callings to which they are appointed; but the Calling of the Miniſter is not a natural Calling, but a Spiritual; and only God fits and enables to it; therefore for men to live out of a Calling to fit themſelves for the Miniſtry, is a very corrupt and dangerous thing; for in concluſion they muſt be Miniſters right or wrong; they were bred up unto it; they expect a maintenance from it, &c. Whereas the Miniſters of Chriſt have ever been choſen upon another account; *viz.* God gives gifts, and the Church chooſes, and they are called from one Calling to another, yet may lawfully live in the uſe of both.

Then you ſay, *Taylors, Button-makers, Seamſters, &c. becauſe they do not ſweat at it, eſpecially in the Winter, are not lawfull Callings.*

Alas man! blindneſs with a witneſs; if you quarrell ſo much with the word, *ſweat*, why do you not quarrell againſt him who firſt commanded it? But do you not know, firſt, that there is no Calling, but that ſometimes thoſe implyed in it may, nay, do *ſweat*. 2. That the word, *ſweat*, primarily relates to a mans diligence in his Calling, being imployed about ſomething that may adminiſter to his neceſſity, according to the Scripture, ſo not living idly;

3. You ſay, *Is it ſo, that none live in a lawfull Calling, but he that works with his hands? what think you of* Paul, 1 Cor. 9. 6. *have not We power to forbear Working, &c.*

Anſw. 1. I did not, nor do not affirm that thoſe who are the Miniſters of Chriſt, lawfully called, &c. may not forbear working; but that they ought not to be bred up idle, till they are called; and that God always maketh choice of men of particular Callings. 2. That *Paul* might forbear work, not that he muſt do it; for he did work, *His hands miniſtred to his neceſſities, for the Goſpels ſake.* I wonder when we ſhall finde any of you Miniſters of the Nation in that temper?

4. You ſay, *Is there no laborionſneſs and pains taking in the imployment of the Miniſtry, &c.*

Anſw. I know there is; and notwithſtanding you ſay, *that it appears by his book, he is not acquainted with the labour of the mindt in getting down*

down to the bottom of things. Sir, I have through grace gone ſo to the bottom of things, as hath and will root up all your Religion, root and branch, Miniſtry, Church, Ordinances and all; therefore forbear complaining of the want of going to the bottom of things; and I doubt not but that I ſhall go to the bottom of your Book too, before I have ended.

But you ſay he adds, *Breeding to School is proper to children when they cannot labour, to fit them for ſome Calling.*

You pretend, *That Infants are able to labour almoſt aſſoon as they are able to go to School, &c.*

Anſw. 1. If you were not ignorant at beſt, or envious, you might underſtand that Infants are not able to labour in their Callings aſſoon as able to go to School; and I dare affirm, that there is time enough for children to get Learning to fit them for any Calling in this Nation, before they have ability of body to perform it. I do not judge children ſufficiently capable in body for a Calling untill 14. years of Age, and here is time enough for children to get Learning; as for Univerſities, we read of none in Scripture; and *Simſon* in his *Hiſtory of the Church* ſaith, that *Clemens Alexandrinus*, and *Pantenus* were the Authors of Univerſities and Colledges, p. 259.

2. I ſay, That children may be fit for ſome Callings before they be for others; and according as the Calling is unto which they are intended, may their Parents give the time of breeding them, ſome more, and ſome leſs, untill fit and able to manage that Calling unto which they are appointed; yet all this makes nothing at all for the breeding up of Miniſters, unleſs you will make a Trade of it; which I perceive is the great Work you are about. When men are thus bred up and fitted for, and imployed in ſome lawfull Calling, if God now manifeſt his Son to and in ſuch a one, inabling him to the Work of the Lord in his own heart, and in the judgement of the Church, he may lawfully, nay he ought to ſubmit unto the Call of God, be he high or low; from the Speaker of the Houſe, or Preſident of the Counſell of State, unto the Hewer of wood and Drawer of water; and this is a true Call, when thus called of God: therefore all you ſay to this, is but an idle fancy; you have no ground for it.

His ſecond Error.

That Infant-Baptiſm is a childiſh thing.

And this you ſay, *He will own for a Truth:* And this I do ſay, I

ſtill own for a Truth, and that firſt in *the Subject*. 2. *In the Adminiſtrators.*

You ſay, *There is an Objection lies in the way, which he ſets down,* viz. *That the Infants of the children of Iſrael were as uncapable of the underſtanding of the myſterie of Circumciſion, as Infants are now of Baptiſm.*

My Anſwers (though reproached by you, I ſuppoſe its not for want of ignorance) (I ſhall relate them again, and leave them to the judgement of the Reader; only, adding one more) will ſtand, and their truth be manifeſt, when what yon practiſe will fall in the ſtreets.

Its truth, that one part of Circumciſions Myſtery, *viz.* the Circumciſion of the heart, was as far from the capacity of Infants, as the myſterie of Baptiſm is now.

2. As Circumciſion was a Type and Figure in the fleſh of Chriſt, who was to come of *Abrahams* Seed; and there was no ſuch capacity required, becauſe it was a *Jewiſh* Legal Type, as all the reſt of their external Worſhips and Sacrifices were, leading to, and repreſenting the coming of *Chriſt* in the fleſh. *That theſe are not words to pleaſe children as you pretend, unleſs you mean the children of God*; but words of truth, it will appear, if the honeſt Reader do but conſider, that as all the Ordinances of the *Jews* were Carnal and Typical, *Heb.* 9. 10. *Col.* 2. 16, 17. So thoſe Ordinances were given to the Natural or Carnal Seed, *viz.* the Seed of the Fleſh, which was Typical likewiſe as their Ordinances were; therefore was not the like capacity required in them, as in thoſe in the Goſpel days, who are directly led into the Myſterie unto *Jeſus* who is come, being the ſubſtance of all thoſe Types and ſhadows.

3. There was a Command for that of Circumciſion; none for that of Baptiſm: you cry out, *O egregiouſly gifted Diſputant!*

Anſw. O egregiouſly ignorant! Is it not the Command that gives a capacity to the one and to the other? If the Lord Command the one, and not the other, is not that enough to ſilence man for ever? *Zac.* 2, 13. I ſay its the Command of God that gives a capacity to the creature of obeying; and there are none capable of a Duty but thoſe that are called to the Duty; and this you confeſs your ſelf, p. 86. that in weighty things of God, a Chriſtian muſt have a certain evident Rule to warrant his practiſe. Whereas you ſay, *They were therefore circumciſed, becauſe taken into the Covenant, and ſo Church Members*; I ſhall Anſwer it in its place, and ſay ſomething to it in my fourth Anſwer.

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I ſhall adde a fourth, and that is, They were capable of thoſe things promiſed to them in that Covenant, viz. *The Land of Canaan*; and only the ſpiritual ſeed are capable of thoſe things promiſed in the Goſpel-Covenant, viz. The ſpiritual Land, Jeſus Chriſt, and all the good things of the Goſpel.

2. I ſay its childiſh, as relating to the Adminiſtrators, &c. and you give a clear anſwer to it of juſt nothing. I refer the Reader to it.

His third Error.

That none muſt be baptized until they come to perfect age.

To this you ſeem to give a learned Anſwer, crying out of *Ignorance*; and where it is, let the Reader judge by the Scriptures I produce: Was not Chriſt himſelf baptized at thirty years of age? The Eunuch by *Philip*? Acts 8.37. And thoſe that came to *John*? Mat. 3. and thoſe Acts 2. 40, 41?

You ſay, *When any Anabaptiſt in England can prove that there was no Infants baptized in the Apoſtles time, then it may be you will make uſe of that which I bring.*

I ſhall make uſe of your own words before: *O egregiouſly gifted Diſputant!* What, are you ſo well verſt, that we muſt prove Negatives? I thought that you had known ſo much in diſputation, of Reaſon and Scripture, that if you will practiſe a thing, then you muſt prove it, or elſe it is Will-worſhip; if you can produce no precept nor preſident in Scripture for your practiſe, then you have no ground for your practiſe; but you can produce neither precept nor preſident for your practiſe. *Ergo.*

I ſay, *Is there one rule for them, and another for us now? if there be, produce it.*

To this you learnedly anſwer: *If he did underſtand ſenſe, he would ſee that the ſame Scripture-rule that was then given to the Churches, directs us to a different courſe in gathering of Churches.*

And truly I muſt be mighty wiſe then to underſtand that which is not for mine own ends; ſuch ſenſe will prove ſenſual in the end, *Jam.* 3. 13, 14, 15, 16. and this is the ſumme of what you ſay; only you would flatter the people with your love to them; and its manifeſt it is in darkening the Truth. You have produced no Scripture for another rule to us, then that to them, although I called for it, but only Rev. 2. 2. *Try them that ſay they are Apoſtles, and are not, but lyars.* I ſay ſo too, and earneſtly deſire, nay charge thoſe who have any know-

ledge of Jeſus, to do it. See who ſticks faſteſt to the Scriptures, we or you, that ſo they may find out the lyars, and deteſt and avoid them; for they ſerve not the Lord Jeſus, but their own bellies, and by their works they ſhall know them.

As for thoſe conſequences mentioned; as that of Circumciſion, the Houſholds, and thoſe brought to Chriſt, &c. I wonder that you bluſh not to write ſo audaciouſly as you do, knowing that almoſt all people know the truth of what I write; that theſe are the conſequences, witneſs *The Font-Guarded.*

Immediatly you confeſs, that its true, *The firſt conſequence is made uſe of*; but come hither all you that fear the Lord, ſee what a ſhift this man makes to help himſelf; he takes it for granted, that I acknowledge that baptiſm is come in the room of Circumciſion: when I do but declare your falſe and nonſenſical conſequences, not mine own concluſion. I deny Baptiſm to be come in the room of Circumciſion; my grounds you may ſee in the *Font-Guard Routed*, in my anſwer to Doctor *Hall*; yet if it were true, that Baptiſm were come in the room of Circumciſion, as *Richard Sanders* would have it, let the babes and ſucklings come and ſee what ground here will be for Infant-baptiſm: let Jeſus Chriſt be King, let him have but ſo much honour, as to tell you who ſhall be baptized, and how it ſhall be done, the controverſie will be ended: *If you think Chriſt as a Son to be faithful in his houſe, as Moſes a Servant was faithful in his houſe*, Heb. 3. 2, 3, 4, 5. then he hath left ſufficient rules for his people to walk by; they need not leave the ſon, and go back to the ſervant, *Act* 2. 22. but you ask *What he hath to ſay to this conſequence? Why the Law came by Moſes; Grace and Truth, and Goſpel-Ordinances came by Jeſus Chriſt*: to this your great anſwer, as to moſt of all the reſt, is, *to cry out ignorance, ſee the ignorance of the great Text-man, &c. that Circumciſion came by Abraham, and not by Moſes.* I might retort back again, See the ignorance of this learned Diſputant, that doth not yet know that Circumciſion was reckoned upon *Moſes* account, though given to *Abraham*; & is not reckoned in the new Teſtament ſo much upon *Abrahams* account, as upon *Moſes*, *Lev.* 12. 3. *John* 7. 22. The reaſon is, becauſe that Circumciſion was that in which the children of *Iſrael* were engaged to obedience, and the whole Law was included in it, when firſt given, or elſe by it they could not be bound over to the whole Law; ſo that the uniting of Law and Circumciſion together ſo inſeparably, being indeed both typicall, muſt ſtand and fall together; *Moſes* being the

the ſervant in that houſe, all the Ordinances being typicall, and the ſervant too. Circumciſion is reckoned with the reſt of the Law, and altogether upon *Moſes* account; therefore, next quarrel with Chriſt, and lay the blame (if there be ſo much) where it is. As to the ſubſtance of the conſequences mentioned, I have anſwered already, they are commonly made uſe of by you. Your three Arguments I ſhall paſs by, mentioned *pag.* 36 referring the Reader to my Anſwer to *The Font-Guarded*, in the beginning of this book. Only the grand Argument taken out of Maſter *Baxters* book, I ſhall untwiſt before I paſs, I doubt not, though I have anſwered it likewiſe in the preceding Treatiſe: The Argument is this.

Thoſe that are Church-members are to be baptized.

Some Infants are Church-members.

Therefore ſome Infants are to be baptized.

You ſay, you preſume none will deny your *Major*; yet give me leave to queſtion it a little. There is no ſuch Scripture that I know of; for there are none that are Church-members upon the viſible account, but thoſe that are baptized, *Act.* 2. 41. They were baptized and added to the Church, not becauſe members, but to make them viſible members, &c.

As for your *Minor*, you ſay you will prove it by Mr. *Baxters* Argument, thus, *If by the merciful gift and appointment of God, not yet repealed, ſome Infants were once to be admitted members into the viſible Church, then ſome Infants are to be admitted ſo ſtill.*

But by the merciful gift and appointment of God, not yet repealed, ſome Infants were admitted members into the viſible Church.

Therefore they are ſo to be admitted ſtill.

Anſw. 1. Your Argument both for *Major* and *Minor* ſerves not at all for the end for which you produce it, *viz.* the confirmation of the *Minor* of your former Argument; for it contradicts it ſelf.

If *Collier* had ſo contradicted one Argument with another, you would have branded him for an *Ignoramus*. In the former Argument you ſay, *Some Infants are Church-members, therefore ought to be baptized.* In this you ſay, as in confirmation of the former, *Some Infants were once to be admitted members*, ſo that it ſuppoſeth a time when they were not members; and you ſeem to contradict your ſelf, and to confirm what I have ſaid, *viz. That Church-members are not admitted to Baptiſm, but they are admitted to membership by Baptiſm, or becauſe baptized:* but your ſelf-contradiction I paſs, only minde it by the way.

And 2. I come to your invincible Argument, *viz.* upon your own account: and the ſtrength of yonr Argument I perceive lies in this, *Not yet repealed.* Let all the reſt paſs for truth, yet let this be denied, and it comes all to nothing. You ſay *p.* 38. *God never repealed this grant to Infants, &c.* I ſhall (as I have done in the former Treatiſe) prove the Repeal, and then your Argument is fallen. I prove it thus:

If the Covenant made with *Abraham*, in which Infants had thoſe priviledges you ſpeak of, and Church memberſhip, &c. be repealed, then the priviledges of the Covenant are repealed.

But the Covenant it ſelf is repealed. Therefore the priviledges of that Covenant are repealed.

The *Major* is cleer: The *Minor I* prove.

That Covenant whoſe promiſes and priviledges were typical, when the ſubſtance was come, was repealed.

But the Covenant made with *Abraham*, and all its promiſes and priviledges were typical.

Ergo, When the ſubſtance was come, it was all repealed.

That the Covenant was typical, *I* ſhall prove; and it typed out Chriſt and the ſpiritual ſeed.

1. The Covenant typed out Chriſt: for the Covenant on Gods part was, That he would give unto them the *Land of Canaan for an everlaſting poſſeſſion.* This Land of *Canaan* was typical, of which Chriſt was the ſubſtance, *Heb.* 4. from *v.* 7. to 11. Therefore when Chriſt the ſubſtance was come, the type was repealed; and our Covenant now is not of the outward Land of *Canaan*, but of the true Spiritual Land of reſt. And if the Covenant it ſelf be repealed, as none who have their eyes in their heads but may ſee it, then the Church-memberſhip of that Covenant is repealed; and the Church-memberſhip of the Goſpel is a Church-memberſhip of *another Covenant, a better Covenant, eſtabliſhed upon better promiſes*, Heb. 8. therefore another Church-memberſhip. Such as are capable of that Covenant and promiſe, to wit the Spiritual ſeed, are members of the Spiritual promiſe.

And leſt any ſhould think there was a difference between the Covenant made with *Abraham*, and that made with *Moſes*, *I* cannot paſs it thus: for it was all one. When *Moſes* was raiſed up, it was gathered into one Covenant, and related all to one thing. Circumciſion is given by *Moſes*; the promiſe made to *Abraham* was the ſame as made to *Moſes*, to wit, the Land of *Canaan*: therefore the Covenant

nant mentioned *Heb.*8. is ſaid to be *eſtabliſhed upon better promiſes*, becauſe it was a better Covenant; that is, better promiſes then the *Land of Canaan*, viz. the *Heavenly Land*.

If any man dare to ſay, that it is the ſame Covenant as that with *Abraham*; let him take heed, fear and tremble to give God the lye: God one day will appear to be a *God of truth*, and all ſelf-ſeeking and gainſaying men will be found lyars. If any deſire to ſee further into this truth, let them have recourſe unto my former Treatiſe (*Font. Guard Routed*) in anſwer unto the ſame Argument.

And as to your Arguments to prove the Negative, *That this merciſull grant is not revoked; if it be, it muſt be in mercy or judgment, &c. I* trace yon not in it; *I* ſuppoſe to any reaſonable man it will be needleſs: For if it be cleer as the Sun, that it is repealed; whether in mercy or judgment, to us is not material. Yet this *I* ſhall ſay, that it is in mercy, and much wiſdom; *For all the works of God are wrought in mercy and truth.* It was the will and wiſdom of God, that the *Natural ſeed ſhould have an intereſt in the outward Covenant*, and that the *Spiritual ſeed ſhould have a true intereſt in the ſpiritual Covenant and priviledges.* Therefore ceaſe reaſoning thus: *let God be true*; let God have his will, though he take away all cauſe of fleſhly boaſting from us: For now we have no intereſt in any thing in this Covenant, unleſs Chriſt be ours; and if Chriſt be ours, then *all is ours*; but loſe him, and loſe all, 1 *Cor.*3.21,22.

You come (you ſay) to his fourth Error.

That God now reveals his Will not only by the written word, but by dreams and viſions, more credited then the Scriptures.

This you aſſert; it's none of mine; as the Reader may ſee, if he pleaſe to peruſe the place. It is your own invention, and a lying one too. And to this you adde another as great immediately following, *viz.* That you believe the Priſon at *London* had done me good, where you heard I lately was for my Hereſies.

Strange man! you are ſpeaking againſt Dreams, and yet are in the very *interim* dreaming: you did but dream that I was in priſon, and I ſuppoſe it was becauſe you would have it ſo; you had ſtudied deep upon the point the day before, and ſo it ſeems you dream'd the thing was done. What, *Richard Sanders* dream a lye? if he can dream no better then that, he were as good give off dreaming, or at leaſt forbear to publiſh it in writing, leſt all men count him but as he is. And

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what I ſay of Dreaming, is no more but this; that I dare not condemn the thing, becauſe God hath not limited himſelf; he may reveal himſelf which way he pleaſeth, though not contrary, but agreeable to the Scripture. And further, that it is not my experience, nor any of that *I* know; therefore may be a whimſie of *Tho Halls* own head.

This is the ſubſtance of what *I* ſay; yet you dare to aſſert, that *I* affirm that God reveals his will that way, & that its more to be credited then the written word; when all *I* ſay, is, that for all that *I* know, ſome may have ſomething revealed that way, although *I* know it not. See Mr. *Fox* in the Book of Martyrs, *vol.* 3. *pag.* 607. he relates of that good Martyr Mr. *Philpot*, in a dream or viſion he ſaw as it were a glorious City full of excellencies &c. and it brought much joy to his ſoul; it was cleered to him that it was a repreſentation of the glorious Church of Chriſt: and dare you ſay this was falſe? And may not God do the like, if he pleaſe? though it's not uſual, yet limit not God.

His fifth Error.

That the Saints need not ask the pardon of ſin; that it is form and cuſtome that carries them to this petition, Forgive us our ſins, &c.

It ſeems you reſolved to lye when you began, and ſo you will do it to the purpoſe: but you are driven to confeſs the truth immediately, that every one that runs may read you. While any lives in the cleer enjoyment of mercy, it is form and cuſtom that carries them to that petition; but if a ſoul apprehends want of pardon, let him ask it. And is this ſo ſtrange unto you? truly *I* do not wonder; *I* believe it is in good earneſt as ſtrange as you make it. It ſeems you know not that *there is a time for all things, and every thing in its ſeaſon is ſweet and comely.* There is a time to ask pardon, and a time to rejoyce in the enjoyment of pardon; there is a time to be merry & a time to be ſorry: *If any be merry*, ſaith *James, let him ſing*; *if afflicted, let him pray.* And for that word, *If any ſoul, or when a ſoul apprehends the want of pardon, let him ask it*; its no otherwiſe then what *James* ſaith, *If any want Wiſdom, let him ask of God*, &c. *Jam* 1.5. All you ſay about this, is either a ſpurning againſt the truth, and a manifeſting of your ignorance in this truth of God; or ſecondly a declaration of what is included in my aſſertion, That as they commit new ſins, ſo being ſenſible of it, and of the want of pardon, let them ask it.

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His ſixth Error.

That gifted Brethren may exerciſe the Miniſterial or Paſtoral act of Preaching in a conſtituted Church, without any Call to the Office of a Miniſter.

Anſ 1. I ſuppoſe it's impoſſible for you to ſtate any thing truly as it was laid down by me. But that you pretend, that what I have written *is ſo full of contradictions, that in ſober ſadneſs you know not what I would have.* Truly in ſober-ſadneſs I am much of the mind, that your mind in writing was rather to make the Truth, and my ſelf its ſervant contemptible to the people, then to anſwer the truth written in my book: for elſe you durſt not change my language into your own ſo oft as you do; and then rail, and pretend you anſwer me; nay, pretend you know not what I would have, when it is ſo cleerly aſſerted from Scripture grounds, not only in the generall, but in particular, *pag.* 95 96. in ſeven or eight particulars: and I ſhall at preſent mind but one, which is the firſt; That all the brethren in the Church that have the gift, may propheſie. You aſſert it thus; *That they may exerciſe the Miniſterial or Paſtoral act*, &c.

Well, but you pretend you will not anſwer the Arguments; that you will leave to your brother *Hall.* But you pittifully cry out of *ignorance in the Collier:* but I ſuppoſe, and its not my ſuppoſition only, that it is your own pittifull ignorance makes you ſo to cry out againſt me: for the Arguments you paſs; nor do you ſay any thing of ſubſtance unto thoſe things you pretend to be Errors. You ſay, you will lay down ſome Obſervations, *which may ſerve as a key to ſee the weakneſs, ignorance, and impertinency of the ſame.*

You obſerve, *p.* 66. *That I do pittifully ſay, I Sir, and No Sir.* And is this ſuch a pittiful thing? Let the Reader judge.

As to your 7 particulars inſtanced, there is no contradiction in them. For firſt, that gifted brethren may preach according to their gift both in and out of a conſtituted Church, is cleer; and there is not any thing you have ſaid that bears the leaſt ſhew of a ſolid anſwer unto it. For both of theſe, ſee 1 *Cor.* 14. 31. *Rom.* 12. 3, 6. 1 *Pet.* 4. 10, 11. *Act.* 8. 4. with *chap.* 11. 19, 20, 21. & *Act.* 9. 20. & *chap.* 18. 25, 26. in all which it appears, the lawfulneſs of the Preaching of gifted Brethren, both in and out of the Church; and truly I cannot think that you are ſo ignorant of this Truth as you pretend; only you are willing to make a Trade of Preaching; that ſo you may uphold your ho-

nour and profit; and that diſtinction between Gift and Office is as clear as the Sun; and you ſay nothing in anſwer unto it from the Scripture, but in way of compariſon with the Magiſtrate, which will not hold: for men have preached, and it was their duty, without the Office, only by Gift, as in the former Scriptures; but men may not be Magiſtrates, unleſs called to office; and the diſproportion between things Spiritual and things natural, is that in which natural men are loſt, and the wiſdom of man cannot reach it.

But you ſeem with *Tho. Hall*, to make much ado about private Preaching; and to confirm it you produce two Arguments. 1. *If we finde in Scripture that all Chriſtians may preach, taking preaching in a large ſence for private duties we owe one to another, &c.* But you prove by Scripture that all Chriſtians may Preach, take Preaching in a large ſence, &c. How now *Richard Sanders*; why you are proving more then ever I aſſerted: Where will you be anon? they may Preach, and they may not; for that which I aſſerted, was, that gifted brethren might Preach; you ſay all.

Query 1. *Whether theſe Scriptures produced by you, do at all ſpeak of Preaching?* 1 Theſ. 4. 18. *comfort one another with theſe words*, Heb. 3. 13. *But exhort one another daily, while it is called to day.*

Qu. 2. *If it do infer Preaching, why not publick in the Church? If they were to exhort one another, why not in the Church? What word is there that hinders that it was not in the Church, and ſo publick?*

So likewiſe in the reſt of the Scriptures; ſo that by all that is ſaid, here is no room for private Preaching, unleſs particular exhortation; ſo men in office may preach as well as men out of office; So that becauſe there is a private watching in the Church of Chriſt, and a private admonition, exhortation, &c. you will therefore call it private Preaching; and if you make that Preaching, then you think to limit all the gifts in the Church there, ſo contradicting all the Scriptures before mentioned: and its true all are not teachers in way of Office: yet all that have gifts, may, nay ought to make uſe of them for the good of the body and the glory of Chriſt.

The ſecond Argument is taken from women. *If it be lawfull for women to preach privately, &c. But Women may preach privately, &c.*

Anſw. Here you lie pittifully in the duſt; let the Reader peruſe the Scripture produced by you for proof of your aſſertion, that women may Preach, 2 *Tim.* 1. 5. and 2 *Tim.* 3. 15. See if there be ever a word

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of Preaching in that place, or any thing that hath a tendency to it. Surely you think people are ſo ignorant that the very mentioning of Scripture will ſatisfie them, although it be nothing to the purpoſe; the other Scripture *Act.*18.26. The text ſaith, it was *Aquila* and *Priſcilla* his wife. The word is, *expounded the way of the Lord, &c.* But how will you prove that it was *Priſcilla* that expounded? Why not *Aquila*, if it muſt be preaching, as well as *Priſcilla*?

But what ſhould I rake after ſuch nonſence and confuſion? I do not in the leaſt queſtion the womens Duty in their ſtation, as well as all the brethrens, which is to watch, to reprove, to reſtore, to exhort, &c. yet this prevents not the brethrens Duty, who have received Gifts from the Lord to make uſe of them publickly for the good of the whole: and they juſtly forfeit them if they neglect, and they may be taken from them, and given to thoſe who will better improve them; and I am confident that the gifts of Chriſt in the Saints, will confound and bring to nothing the Worldly Miniſtry, and that ſo much the rather too, becauſe they ſo much envy and oppoſe the Truth, and way of God in this particular.

You obſerve 3ly. *That I take no notice of the thing in hand, When the queſtion is ſtated, Whether any may Preach in a conſtituted Church, not called to Office? the Scriptures my anſwers are grounded upon, ſpeak only of Preaching to Infidels, &c.*

Anſ. If you were not wilfull or blinde, you might ſee, that I prove Preaching both in, and out of a conſtituted Church too; the Scriptures I produced for Preaching in a conſtituted Church, are *Rom.*12. 3.6. 1 *Cor.*14.31. and that it intends the Brethren without exception, ſee *ver.*1. where he ſpeaks to the Church, *Deſire ſpiritual gifts, but rather that ye may propheſie*, and none are excepted but women, *ver.*34. 1 *Pet.*1.10,11. and as for that you make ſo much adô about, the *extraordinarineſs of the caſe of the Preaching of the ſcattered brethren to Infidels*: I have anſwered it in the former Treatiſe; yet ſomething ſhall I ſay here; 1. An unlawfull thing is not made lawful by the extraordinarineſs of the caſe, unleſs in caſe of ſaving life; ſo the Lord *will have mercy and not ſacrifice*, as in the Scripture mentioned by you; provided it be not in the profeſſion of Chriſt; then *he that to ſave his life will deny Chriſt before men, he will deny him before his Father which is in heaven*; ſo that neceſſity makes not an unlawfull thing lawfull: If *Uzzah* touch the Ark, he muſt die, 2 *Sam.*

6.6,7. But 2. What neceſſity was there in it, that *Paul*, or the ſcattered Brethren or *Apollo* ſhould preach? if it were unlawfull, there was no neceſſity, unleſs ſuch as *Paul* minds, *A neceſſity is upon me, and wo is me if I preach not the Goſpel*, 1 Cor.9.16. And if this neceſſity was upon them I think it was lawfull, and upon the ſame account is it lawfull for any of the Saints that have received the Gift to Preach; therefore for ſhame forbear to tell of the extraordinarineſs of the Caſe any more, if the thing in it ſelf was lawfull: and do not abuſe the Scripture for the upholding of your own ends and intereſts, and do no more charge folly upon the Servants of the Lord for their fulfilling of the will of Chriſt. And whereas you pretend, *That one Scripture witneſſing that God hath appointed and fixed ſome in office for the work of the Miniſtry, is of more ſtrength to condemn the liberty of preaching pleaded for, then twenty Examples of gifted mens preaching*. Let the Reader judge of the truth of this, or whether both theſe held forth in Scripture do not clearly ſpeak thus much to it, that both are to have being together, not one to put out the other; and that Office that thinks to ſilence Gift, is no Office of *Jeſus Chriſt*, but that which ſeeks it ſelf, and its reward will be accordingly.

But I might conclude more ſure then you, that there being a fixed Scripture that Commands Baptizing of Believers, is of ſtrength enough to condemn a thouſand conſequences for ſprinkling of Infants, having not ſo much as any preſident for it: you would feign preſidents for ſprinkling of Infants if you could; but you endeavour to overturn Preſidents of preaching Brethren that they ſhould not be uſefull to us; let the people judge of what Spirit you are of: And the reaſon I judge is this, your own ſtanding depends ſo poſitively upon it, that unleſs you can uphold the one and ſuppreſs the other, you are like to fall together.

Obſerv.4. *That in my pleading for a general liberty of Preaching in a conſtituted Church, I do not inform how far I extend it. Whether it be with the conſent of the Paſtor and people, or whether he may Preach whether they will or no?*

Anſw. I leave the truth of this likewiſe to the Reader to judge; whether it be not often aſſerted in my Book, pag 29. *The Churches freedom or deſire is Call enough, if the party be gifted to it; all lawfull Calls to Preach either Within or Without are ſutable to the Gift*, pag.30. *The Church hath power to Call forth a gifted Brother to do*

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ſervice for the Church; and in the *Poſtſcript*, at the end, it is thus written; *In what I have written, I intend that only Brethren that have Gifts may exerciſe them in an orderly way*, that is, with the deſire or conſent of the Church, as any man might eaſily underſtand; ſo there is no truth in your obſervation.

Obſer. 5. *That in moſt of his Anſwers he doth not reply to the Scripture reaſon alledged againſt him, but declining that, as a little too hard for him.*

That I leave to the Reader to judge, whether I have declined a poſitive Anſwer to all, both the Arguments and Scriptures; and who hath declined the Argument and Scriptures moſt; I in my Anſwers to *Tho. Hall*, or *Rich. Sanders* in his anſwer to mine.

So you come, *you ſay, to open ſeveral Scriptures, from giving any countenance to that* Babel; *and the two firſt that you will ſpeak to is* Act 8.4. and *Act* 9.20 *but in this you will obſerve two Rules.*

1. *That in Weighty things of God, a Chriſtian muſt have a certain Rule, or Warrant for his practiſe, &c.* I like it well; and if you held firm to this truth, you muſt deny all your own practiſe.

2. *That Arguments drawn from examples in Scripture are of credit, according to the credit of the perſons whoſe examples they are, &c.*

This I own for truth likewiſe: But you ſay, *Thoſe examples are of men not infallible &c.*

How prove you that? dare you queſtion it? and doth not the Scripture ſay, the hand of the Lord was with them? yet dare you queſtion the ſpirit by which they were guided? *Acts* 11.21. All the reſt you ſay to this is nothing at all; therefore I ſay no more but refer the Reader to what is at large anſwered in the *Pulpit-Guard Routed*: as for the ſecond Scripture, *Act.* 9.20. you confeſs, *That he Preached before he was ſolemnly ſet apart to be an Apoſtle to the Gentiles.* 2. *You ſay he was ſent by an immediate voice to* Ananias, *that he ſhould tell him what he ſhould do*; but *Ananias* did not bid him preach, *but ariſe and be baptized*, &c. You minde *what you have from* Sauls *own mouth*, ch. 22.14. *Ananias* ſaith to him, *Thou ſhalt be a Witneſs to all men of What thou haſt ſeen and heard*, ver. 15. This was no ſetting of him apart to the Office; he told him *that he ſhould be a witneſs, &c.* but did not Ordain him unto it: and upon your account *Saul* ſhould have been ſilent till he had been ordained; but he was not as before, and *Act.* 26.16,17,18. *Gods immediate ſending him*, was nor the outward Office, as you pretend.

You ſay, *the other Scripture he often urges*; and why not, having often occaſion? 1 *Pet.*4.10,11. *Rom.* 12.6.7. Theſe, you ſay, are far fetcht conſequences.

Anſw. They are no conſequences man, but plain Scripture Precepts; *Chriſtians muſt adminiſter their gifts, therefore they muſt be publick Preachers, &c.* Why not publick? do the Scriptures make a difference? And what you ſay further to theſe Scriptures, hath been anſwered already; therefore I ſay no more.

The next Scripture is *Pſal.*145. 10,11. All you ſay to this is very learnedly; *As though this hath any relation to publick preaching*, when he ſaith, *they ſhall make known to the ſons of men his mighty Acts and the glorious Majeſty of his Kingdom*; but this you have left out; you durſt not put it in your Book, leſt the Reader ſhould ſee your folly. The next Scripture is 1 *Cor* 14.31. This you pretend to prove was extraordinary Propheſie, and not ordinary, as the Pulpit-Guard Routed ſayes.

And you ſay, *That your great work ſhall be to prove that propheſy* 1 Cor.14.31. *was extraordinary, and not ordinary*, as the *Pulpit-Guard-Routed* ſayes.

1. You ſay, *You read*, p.60. *that the reaſon why propheſie was extraordinary in the Law, and this ordinary* 1 Cor. 14.3. *is becauſe its a ſpeaking to edification, exhortation and comfort, &c.* The ſubſtance of what you ſeem to anſwer to this is, 1. Becauſe *ſuch as were prophets did ſpeak to edification*; *therefore thoſe who ſpeak to edification are prophets. In this you ſay is ſome Sophiſtry, &c.*

But give me leave to ſhew your Sophiſtry; and that firſt in pretending an Anſwer, when tis nothing to the purpoſe; the end of my uſing theſe words, was to preſent the Reader with the difference between the Propheſie of the Old Teſtament, which was to foretell things to come, and this of the New; this 1 *Cor.*14. is an ordinary way of propheſie for the building up of the Church, that ſo all *may be inſtructed, and all may be comforted.*

2. I anſwer, that thoſe Saints that can ſpeak to edification, &c. are prophets; nay all the Lords People are prophets; therefore your Sophiſtry, nor yet your Logick will not hold; for though *the ground may be wet without rain*; yet it is not often wet without water: and if a Saint, a Member of the Church can ſpeak to edification, exhortation and conſolation, he is a Prophet: if he have the Teſtimony of *Jeſus*, he hath the Spirit of Propheſie.

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2. You ſay, *The Prophets under the Law ſpake to edification.*

I anſwer. There is none queſtions that, but that their propheſyings had that end in it : and its ſo to us at this day, when we come to underſtand them ; but the propheſying mentioned 1 *Cor.* 14. was a common and ordinary propheſying in the Church, for the edification of the Body : That in the Law was a foretelling of things to come, and therefore written, to be kept on Record to poſterity; this not written, becauſe ordinary, and as *Thomas Hall* confeſſeth, it was ſuch a propheſie, as in it they *might err, &c.* So that I ſay again, they under the Law took not their denomination from this kind of propheſying, *viz.* an ordinary ſpeaking to build up ſouls in the preſent knowledge of God; but from their receiving their propheſie immediatly from God, diſcovering things to come.

Whereas you ſay, *They were not called Prophets in the old Teſtament from the matter of their propheſie, but for the manner of receiving it.*

1. I anſwer, it was from both matter and manner too.

2. If what you ſay be truth, ſee a clear difference; thoſe 1 *Cor.* 14. are called Prophets, not ſo much from the manner, as the matter : *He that propheſieth, ſpeaketh to edification, exhortation, and conſolation* : as if he ſhould ſay, if you would know a Prophet, it is ſuch a one as ſpeaks *to edification, &c.* and whoſoever ſpeaks not *to edification, &c.* is no *Prophet*; for the Apoſtle doth not only direct them in the manner of propheſie, but in the matter too, its a word to edification; and truly you either miſerably contradict your ſelves, or elſe do of purpoſe to keep ſouls in the dark; for *Thomas Hall*, whom you pretend to vindicate, applyeth that Scripture 1 Cor. 14. 32. *The ſpirits of the Prophets are ſubject to the Prophets: viz. to the probation and examination of the Presbyterie*; and he hath no other Scripture to prove the *Preſbyterian examination and probation*, but that; yet afterwards both with him and you, that propheſie is extraordinary; and yet you confeſs that *Presbyterie* was an ordinary office; what contradictions are theſe, and what will you not ſay for your own ends?

You ſeem much to harp upon one thing, and that of little conſequence to the thing in hand : *That the extraordinary way of Revelation did denominate their ſayings to be propheſies, and not their foretelling things to come.*

I ſay, that not only that, but the matter of the propheſie, as well as the manner; as a blind man might ſee or underſtand : for if any propheſie, and the matter of the propheſie proved not true, he was no

true

true Prophet: therefore, that the people might know a true Prophet under the Law, they were to look at the matter of the propheſie, not the manner of receiving it. Iſa. 23 26. *How long ſhall this be in the heart of the Prophets, to propheſie lies?* ver. 28. *The Prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully, &c.* So that it was the faithful and true ſpeaking of the word, from whence they had the denomination of Prophet; and this in ſubſtance you confeſs, *page* 101. contradicting what you ſay, *p.* 100. *It was the extraordinary Way of Revelation; here its the manifeſtation of their propheſie, becauſe they manifeſted to others (by divine inſpiration) things paſt, preſent, and to come.* So that now you confeſs its the manifeſtation, by revelation of truth, that made them Prophets, not the ordinary way of ſpeaking to edification, &c. mentioned 1 *Cor.* 14. 3.

As to all you ſay to *Rev.* 19 10. *page* 103. I may truly retort your own words, *I am afraid the devil hath taught you to play the Sophiſter*; for when the Text ſaith, *The teſtimony of Jeſus is the ſpirit of propheſie*, you ſay immediatly, *and extraordinarily inſpired*: Doth the Text ſay ſo, or is it your own invention? I leave to the Reader to judge: And as for your diſtinction from *Chap.* 1. *ver.* 2. *The Word of God, and the Teſtimony of Jeſus*, its one and the ſame in ſubſtance; or at moſt, the Teſtimony of Jeſus is but an explanation of the word of God: He was baniſhed *for the Word of God, even for the Teſtimony of Jeſus*, ſo the Greek word ἐ muſt of neceſſity ſometimes be underſtood: As *Col.* 2. 2. the Apoſtle manifeſting his earneſt deſire for the Saints, that they might come to the *Knowledge of God, and of the Father, &c.* which muſt be rendred, *even of the Father*; a word rather to explain the former, then diſtinguiſh, &c. So that *John* doth not ſo diſtinguiſh, as if he had been more *excellent then the reſt of the Apoſtles in the teſtimony of Jeſus, &c.* but for that it was he was baniſhed: and the truth is, that the Teſtimony of Jeſus, though not ſo eminent as the Apoſtles, yet if by the ſame ſpirit, according to the rule of truth, and according to the meaſure received, it is *the ſpirit of propheſie.*

As for what you ſay to that Scripture 1 *Cor.* 14. 37. *Every ſpiritual man is a Prophet.*

All the Saints are ſpiritual.

Therefore all Prophets.

What you with ſo much contempt ſay to this, doth but diſcover of what ſpirit you are; and you might know, that when I ſay *the Saints are not all Prophets*, page 21. I intended that they had not all the ſame

gift

gift of propheſie, *to ſpeak to the edifying of the Church*, and upon that account they are not all Prophets.

Yet ſecondly, they are all Prophets upon a common account, and are able to ſpeak ſomething of God and Chriſt, as occaſion is offered; this God promiſed, and hath made good, that he would *pour out of his Spirit upon all fleſh, &c.* So that the truth holds clear, That every ſpiritual man is a Prophet, and that according to the meaſure of the gift, ſo he may, and ought to ſpeak: though all are not Prophets, *viz.* able to ſpeak in the Church to edification, exhortation, and conſolation; yet all are Prophets, and may ſpeak occaſionally to edification, though not in the Church.

Some of the grounds you pretend to anſwer, *As that theſe Prophets were ſuch as needed direction from the Apoſtles, &c.* therefore not extraordinary.

You pretend to anſwer this, firſt, *Becauſe there were extraordinary tongues, and the Apoſtle directs them: and why not direct extraordinary Prophets too?*

Anſw. 1. If by ordinary and extraordinary, you mean the one common to all; the other more then ordinary, ſo not common to all; that I alwayes have granted, and ſhall, as in the caſe of propheſying. So of tongues, All have the Spirit of Chriſt; that is ordinary to all: *If any man have not the Spirit of Chriſt, he is none of his*, Rom. 8. 9. yet all have not the gift of propheſie, to ſpeak in the Church, as before. So in thoſe tongues there was that ſpeech of the things of God that was ordinary to all, and that of tongues which was proper to but ſome, as Propheſie: yet not ſo extraordinary, as to be either 1. infallible, therefore needed direction: or 2. paſſing; for the Apoſtle *ſpake with tongues more then they all.*

And ſecondly, that this of tongues was not ſuch an extraordinary buſineſs as you pretend, is clear; and that firſt from the Apoſtles diſſwading them from it, as you may ſee at large in the Chapter, and that from the unprofitableneſs of it, both to the Church, and to the world too. *ver.* 2, 3. and 23, 24.

2. He ſaith, ver. 5. *Greater is he that propheſieth then he that ſpeaketh with tongues*; and the reaſon is rendred, becauſe he that propheſieth, *edifieth the Church, &c.*

You ſay there is yet one reaſon more, *page* 87.

Praying and Propheſying are put together 1 Cor. 11. 5. *Was it extraordinary praying too?*

You answer, *You will put in that too for his Learning.* 1 Cor. 14. 14, 15. *If I pray in an unknown Tongue, &c.* Is not here extraordinary praying?

Doth the Scripture call it extraordinary anywhere: and may we not say truly, as the Apostle saith of Prophesie, *greater is he that prophecieth, then he that speaketh with tongues*? and the reason is, because *he speaketh to edification*: so say I, greater was, and is he that prayeth in a known tongue, then he that prayeth in an unknown tongue; and the Apostle upon the same account disswades them as well from praying or praising in an unknown tongue, as from speaking in an unknown tongue; and if that prayer had been extraordinary, surely he would not have perswaded them from it; for I think, that prayer is most extraordinary that is most prevailing with God, and that is the prayer of Faith; not of an unknown tongue.

You now come to give your Reasons, why this Prophesie is extraordinary: 1. Because it is joyned with extraordinary gifts, 1 *Cor.* 14. *viz. The gift of Tongues.*

Ans. 1. Those gifts as hath been already shewed, were not so extraordinary as you pretend. For *greater was he that prophesied then he that spake with tongues.*

But 2. Were what you say truth, that *that Prophesy in this Chapter were intermixed with extraordinary gifts as that of tongues*; for which you say *its unlikely that Prophesy should be ordinary*; I say, were what you say in the first place truth; yet the second doth not follow. For in Scripture its ordinary to place or intermix those gifts or offices which you call ordinary and extraordinary together; And I wonder you had not so much in you as to see it; That might have saved you the labour of setting down this Reason. See 1 *Cor* 12 29. *Are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles? &c*

You affirm *Apostles, Prophets, Miracles are extraordinary*: and *Teachers* placed in the midst to be ordinary, or by way of ordinary office. So *Rom*, 12. *v.* 6, 7, 8. *v.* 6. he speaks of Prophesy. You say that it is extraordinary; yet its joyned in with that you call ordinary *Teaching and exhortation. v.* 7, 8. you parallel with it for your proof *Ephes.* 4. 11. which Scripture makes as much against you as any I know when rightly understood. For 1. these are not extraordinary offices, as is discoursed at large in the *Pulpit-Guard Routed*; But the ordinary standing gifts and offices in the Church of Christ. And Secondly, if otherwise

wiſe, upon your own account, Apoſtles, Prophets, Evangeliſts which you ſay are extraordinary, are reckoned up with Paſtors and Teachers which you ſay are ordinary and continuing offices in the Church of Chriſt.

And 3. I wonder how you dare to divide, and with *Tho. Hall* to pick out what you pleaſe; and to call one ordinary, and another extraordinary: when the Scripture preſents them all as ſtanding in the Church upon the ſame account, gifts given forth by the Spirit from Chriſt to the Church. And you would take ſome, and leave others; ſo rob the Church of Chriſt of thoſe gifts, orders, Priviledges and Officers that Chriſt hath given to it; but no wonder; for you own neither Church, Ordinances, Gifts or Officers according to the mind of Chriſt, but what you have received by Tradition, from Antichriſt.

You ſay that he ſayth, *Apoſtles are not extraordinary; and as for Evangeliſts, he hath nothing to ſay of them &c.*

Truly, had you not been blind or forgetfull, there is enough ſaid of them. It ſeems I muſt ſay it again.

Pag. 70. *An Evangeliſt is not an extraordinary, but an ordinary work; a cryer or publiſher of glad tydings*; which is proper to all the ſervants of the Lord, that preach glad tydings to men; and as for Apoſtles, they are not extraordinary, but ordinary; I ſay it again, and I wonder you durſt to oppoſe ſo clear a truth; thoſe who are ſent of God to preach the Goſpel for converting ſouls, and gathering Churches, are Apoſtles, *viz.* ſent ones; and the Twelve Apoſtles did not take their denomination from their extraordinary gifts of the Spirit, but from their miſſion from Chriſt to do his work; ſo that notwithſtanding none are ſo ſent as thoſe Apoſtles were; 1. immediately or by an immediate miſſion from his own mouth. 2. So immediately inſpired and abilitated from above; nor 3. to do the ſame work in every particular, though the ſame in ſubſtance; *viz.* to be the firſt Planters of the Goſpel, to eſtabliſh it by ſigns and miracles, &c. Yet there is the ſame in truth; and men ſent for the gathering of Churches are as truly Apoſtles as they were: as the ſons of God are as truly the ſons of God as Chriſt himſelf, though not filled with the ſame fullneſs. And that you may ſee there were more Apoſtles then thoſe, Chriſt was the great Apoſtle, *Heb.* 3. 1. and he ſent the Twelve; and other Apoſtles its more then probable there were. *Rom.* 16. 7. the Scripture ſaith that *Andronicus and Junias were of note among the Apoſtles.*

1. Its probable that they were Apoſtles &c. elſe how ſhould they be of note or reckoned among them?

2. That there were Apoſtles there; and it could not be of the Twelve. For *Paul* was the only Apoſtle to the Gentiles, and the others of the Circumciſion; they were of note among the Apoſtles of or belonging to the Church in *Rome*. But Secondly, Its apparent that there are or ſhall be both Apoſtles and Prophets at the Fall of *Babylon*: which work I believe is now begun: and the Lord hath his *ſent ones* abroad in the World, in and by whom he will effect his work; who ſhall rejoyce in the fall of *Babylon*, Rev.18.20. *Rejoyce over her ye holy Apoſtles and Prophets, for God hath avenged you on her.* So that notwithſtanding all your ſcuffling ſhifts you make to help your ſelf, and to keep up your honour with the people; yet know that God is truth, and every man that oppoſeth him ſhall be found a lyar; and that he hath left theſe ordinary ſtanding gifts and offices in his Church, *Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers, &c.* And whereas you ſay that I argue againſt it, *p.*70. that thoſe *ſcattered brethren*, Act.8. *were not Apoſtles, though ſent to gather Saints, &c.* That I ſay is (as a blind man may underſtand) that they were none of the twelve Apoſtles; for they tarried at *Jeruſalem*: in anſwer to *Tho. Halls* aſſertion, that they might be Apoſtles; whereas it is ſaid that the Apoſtles *tarried at Jeruſalem*: but that they were Apoſtles, *viz.* ſent forth by the Lord, not in a common way, though not of the twelve Apoſtles.

The ſecond Reaſon, *Becauſe this word* Prophet *hath been alwayes uſed to ſignifie a perſon extraordinarily inſpired of God, when taken in a good ſenſe, &c.*

Anſ. 1. Becauſe Prophets were ordinarily taken in this ſenſe in the Old Teſtament, and ſometimes ſo taken in the New Teſtament; therefore to conclude they were alwayes ſo taken, is a *Non ſequitur*, and there is no ground for it; no more then becauſe in the Old Teſtament all were circumciſed, in the New Teſtament ſome were circumciſed, therefore all muſt be circumciſed.

2. Uſually theſe extraordinary Prophets, as you call them, had their Propheſies written, and they were kept upon record for after-times: but amongſt ſo many Prophets in every Church, none of their Propheſies are recorded, therefore no extraordinary Prophets. And further, that they were not extraordinary, is cleer, in that their Doctrine was to be tryed by the Church, or at leaſt by the reſt of the Prophets;

and

and this you never find done by any of the extraordinary Prophets. And laſtly, if they had been extraordinary, they could rather have directed the Apoſtle, then the Apoſtle ſhould have directed them, as *Act.*21.11. Which arguments were urged in the *Pulpit-Guard Ronted*; but you were ſo wiſe, it ſeems, as to take no notice of them.

I might add to all the reſt, that the extraordinary Propheſie was ſuch an immediate revelation and inſpiration, as that when it came, they could not but propheſie. This was ſuch a propheſie, as they had firſt need to be exhorted to it, and ſecondly are bid to deſire it, and thirdly had need to be informed of their liberty, and fourthly to be directed unto the right manner of the performing of it, 1 *Cor.*14 1,2. & 31. & 29.30. therefore no extraordinary, but ordinary Prophets. Theſe things thus conſidered, I queſtion not but that it ſufficiently makes null your ſecond Reaſon.

Your third Argument is, *That the gift or ſpirit of Propheſie given out to the New Teſtament Prophets, is the fulfilling of the promiſe*, Joel 2.28. *therefore extraordinary.*

Anſ. Granted that it is the ſame ſpirit, and fulfilling of the ſame promiſe, yet not the ſame extraordinary gift. If no Prophets but thoſe who have extraordinary gifts, then no Paſtors and Teachers; for then they had extraordinary gifts; and upon the ſame account thoſe who have not the like gifts are not Paſtors and Teachers; upon the ſame account no believers. *Mar.*16.17. *Theſe ſigns ſhall follow them that believe*, &c. So that upon this account you will reaſon out all Religion and Chriſtianity out of the world.

Therefore ſecondly, they having the Spirit, or the gifts and operations of the Spirit, might in their Propheſies be above us: yet according to the meaſure received, we may, nay ought, *viz.* the Prophets, to ſpeak in the Church, &c. Or elſe that propheſie *Joel* 2.28. hath nothing to do with us, nor we with it, we are not under that promiſe; ſo all the promiſes are not in Chriſt *yea and amen* to us. And how dare you to make null the great Goſpel propheſie and promiſe, nay the great and bleſſed promiſe of Chriſt at his departure from his Diſciples *Joh.*14.16. *viz.* of the Spirit?

Your fourth Argument is, *Becauſe Propheſie is ſet down diſtinct from ordinary Teaching*, Rom.12.6.

A little to diſcover the ſtrength of this Argument, I reaſon thus: Exhortation in the ſame place is ſet down diſtinct from Teaching, therefore it is extraordinary Exhortation. Therefore I have in the

Pulpit Guard Routed, cleerly diſtinguiſhed between Gift and Office; and if the Lord enlighten us in theſe, that we could but diſtinguiſh, we ſhould not thus confound one thing with another, and turn out ſome truths to retain others; but every truth would ſtand in its place, and ſo there would be a ſweet harmony, as in Scripture, ſo in the Church of Chriſt.

Your fifth Argument is, *Becauſe the gift of Propheſie was given to others beſides Saints.*

This is learned Logick indeed: Becauſe wicked men have the uſe of the things of the world, therefore it is not proper to all the Saints to have the uſe of the things of the world: becauſe wicked men may have the ſpirit of Propheſie, therefore it is not proper to the Saints to have it. Let the Reader judge of this Logick. Or elſe becauſe wicked men may have a form of godlineſs, denying the power; therefore it is not proper to all the Saints to have the form of godlineſs. This Argument I leave to the Reader; and follow you to your other additional Arguments.

1. *Becauſe God hath not appointed all gifted brethren to live of the Goſpel, therefore they are not to preach the Goſpel.* The Scripture you produce is 1 *Cor* 9.14.

Anſ. This Scripture is to be underſtood in way of diſtinction; and that,

1. That they that preach the Goſpel, may, not that they muſt, live of the Goſpel: then *Paul* lived unlawfully, when he wrought with his hands. *Act* 18.3. and his hands miniſtred to his neceſſities; and *it is a more bleſſed thing to give then to receive.* So that it is only a diſcovery of the mind of God, what he that preaches the Goſpel may do, if he need it. Hence *Paul* ſaith, he had a power not to work, but to live of the Goſpel; and he had a power to work, and not to live of the Goſpel. But it ſeems you are very loth to heare on that eare.

2. It intends that only thoſe who are called to the office, and ſet apart wholly to that work, that they ſhould, if they need, live of the Goſpel, 1 *Tim.* 5.17,18 You never read that Prophets were to live of the Goſpel. So that this diſtinction keeps the truth cleer, and diſſolves your Argument to nothing.

Your ſecond Argument, is *Becauſe to preach publiquely, is to exerciſe authority: But none may exerciſe authority, but ſuch as have Miniſterial authority, &c.* The Scripture for confirmation of this, is 1 *Tim* 2.12. where

where *Women are forbidden to teach publikely, becauſe they may not uſurp authority over the man.*

Anſ. This Argument and Scripture will do you no good to that end for which you have produced it; but cleerly contradicts that you drive at: for the Apoſtle both in 1 *Cor.* 4. 34. & 1 *Tim.* 2.12. holds forth the difference in generall between men and women in the Church, not between women and men in office; that is non-ſenſe; for he ſaith 1 *Cor.* 14.35. *If the woman will know any thing, let her ask her husband at home.* There is no ſuch word ſpoken of the men. So that men have authority to ſpeak in the Church to edification, having the gift; but women have not that authority allowed them, although they have the gift, &c.

Your third Argument. *If there be a power in the Church to keep off Wolves and falſe teachers from the ſheep; then all that conceive they have gifts, may not preach, till they are approved, &c.*

Anſ. It is granted that there is ſuch a power in the Church of Chriſt; and they are able to judge of gifts, when they hear, whether it be of God or of man; and they muſt hear, before they can judge: And when they hear and judge that it is of God; not a wolf, but a ſheep; not a falſe, but a true Prophet, ſpeaking to *edification, exhortation, and conſolation,* they may with comfort hear and approve the ſpeaking of ſuch in the Church.

Your fourth Argument, is; *If to appoint to the office of a Miniſter, and the work of a Miniſter be all one, then no man is appointed to the work of a Miniſter, but he that is appointed to the office. But to appoint to the office of a Miniſter, and the work of a Miniſter, be all one.* Ergo.

Anſ. Your *Minor* is denied. A man may be appointed to the work of a Miniſter, yet never be appointed to the office. For,

1. *Richard Sanders* himſelf in his own practiſe ſhall confute this Logick; for he ſaith, *That he Preached a long time before he was Ordained,* &c. but he mends the matter, *It was in order to the Miniſtry.* But in caſe *Richard Sanders* had died before he had been ordained, then Preaching and the Office of the Miniſtry had not been one, there had been a great deal of Preaching without Office. So that in this your practiſe you contradict your reaſon, and you allowed your ſelf in the thing which you condemn.

2. Were theſe *Act.* 8. 4. appointed to the office? th y did the work: but the office you read not of. And thoſe 1 *Pet.* 4. 10, 11.

they

they were commanded to the work, but not to the office; for then every one muſt have been officers, &c.

3. You have given your Argument, but never a Scripture to confirm it; but you endeavour ro confirm one Reaſon by another, without Scripture. Take heed, *Richard*, of outing Scripture with your Reaſon; be content to fall down under the power of truth; let God be true, and all fleſhes wiſdom, ſo far as it oppoſeth God, be a lye.

You now come to his 7. Error.

That Humane Learning is no way neceſſary to the Miniſtry of the Goſpel; and that I affirm, p. 38. 39. 41. *Pulpit-Guard Routed, that the power of the Spirit of Chriſt in Saints, is ſufficiently able to make them to divide the word aright, and to convince gain-ſayers.*

And dare you deny this Truth? Is not the Spirit of *Chriſt* ſufficient? dare you derogate from the Holy Spirit? and do you find any other Miniſtery or Teacher then the Spirit in the Scripture? 1 *Cor.* 12. *Joh.* 14. 26. & 16. 7, 8. But you ſeem to help this again; you deny not the ability of the Spirit; but you queſtion *the will, or if he pleaſe to do it.* I think that needs not be the Queſtion, but rather whether you are in the Scripture directed to any other way for the attaining of the minde of God then the Spirit and the Scripture; but you queſtion, pag. 126. *Whether the main and principle Doctrine of the Scriptures be ſo plainly laid down, as that a Chriſtian may attain unto the knowledge of the ſame without humane Learning*; you grant, that if he *have a Tranſlation he may:* and have not we a Tranſlation in *Engliſh*; and is it not true, but falſe? then the Tranſlators have done wrong: but is it not true in the ſubſtance? is there any material, fundamental miſtake? if not, then an *Engliſh* man in the *Engliſh* Tranſlation may underſtand the minde of God as much and more, if he have a greater meaſure of the Spirit, then an *Hebritian* and *Grecian* can underſtand in thoſe Languages. 2. I anſwer, that I do not quarrell againſt Tongues, but at the abuſe of them, to make an Idol of them: I know you may come to the knowledge of the Letter of Scripture in an ordinary way more fully with it then without it; but it is the abuſe of it that I quarrel at, becauſe you ſet it up in the room of the Spirit, as if none could underſtand Scripture but thoſe that have Tongues; then the Faith of all others muſt be an implicite Faith, built upon the credit of men, which would prove very weak in the end.

3. Its

3. Its the uſe of Philoſophy in the things of God, as ſome of you affirm, that there is a neceſſity of *ſtudying Arts, Sciences, Logick, Rhetorick, &c.* to make them Miniſters, as *Tho. Halls Pulpit Guard*; make uſe of your tongues; bring forth the truth of the Original to the people, help thoſe that want it, and make not an Idol of it, &c.

You proceed to produce ſome Scriptures, *A good account of which cannot be given without the help of humane Learning.*

Anſw. In this you ſhew ſo much weakneſs, that I would not ſay a word unto it, were it not for one or two of them, and I ſhall ſay but a word or two.

1. Is there any thing material in any of theſe Scriptures? Put caſe a man knew not the Emphaſis of the Original, as *Rich. Sanders* cals it; Is any thing laid open by him material? or 2. if ſo, its that which may be eaſily attained. But to the Scriptures; the firſt is *Apoſtolos*; and what if a man never knew that it ſignifies *Sent*? why might he not underſtand as much as your ſelf in it? for every man that knows any thing, knows that the twelve Apoſtles, and *Paul*, were Apoſtles; and you know no more; you do not know that all that are ſent of Jeſus Chriſt, are Apoſtles, *viz. Sent.*

The ſecond Scripture, of πέτρος *a Rock*, you ſeem to give a learned interpretation, as if Chriſt intended to build his Church upon *Peter*; ſo much is clearly hinted in what you ſay. I trace you no farther in this; I leave the weight of what you ſay concerning thoſe Scriptures, to the Reader, becauſe I am in haſte. As to that you ſay concerning Ghoſt, I perceive you know well what the word is in the Greek; and what if it were alwayes ſo tranſlated in Engliſh? and I think it is one of the greateſt wrongs to our Engliſh tranſlation, the miſpronouncing of words, in pronouncing Hebrew and Greek inſtead of Engliſh; *Meſſias* from *Meſha*, inſtead of Anointed: Emmanuel inſtead of God with us: In Greek Chriſt from *Chriſtos*, inſtead of anoſnted; *Jeſus* inſtead of Saviour; *Apoſtle* inſtead of Sent; *Baptize* inſtead of Dip or Waſh, &c. and Ghoſt inſtead of Spirit, though thats no Greek word. Why do you not reform theſe things with your learning, unleſs it be done on purpoſe to keep people in ignorance?

But you have ſomething farther to ſay it ſeems, and that very learnedly, *page* 134. and you have much to ſay to this particular; *That there is not any Scripture underſtood by ſpiritual Chriſtians, the grammatical ſenſe of which, a man that hath not the Spirit of Chriſt may attain unto*; *and* page 135. *That Scripture is ſufficient to diſcover its own*

ſenſe to all men, diligently improving the outward helps afforded by God; and that if it be the Spirits work to diſcover the ſenſe and meaning of Scripture, then the Spirits work is to make Notioniſts, &c.

Anſw. And is this your ſpiritualneſs indeed? That a natural man without the Spirit may underſtand the mind of God? for if he underſtand the ſenſe and meaning of the Scripture, then he underſtands the mind of God; and this is contrary to the Scripture, *For the natural man doth not underſtand the things that are of God, neither can he underſtand them*, 1 Cor. 2. 14. *But we have the mind of Chriſt.*

2. If this be truth that you affirm, then what is the reaſon that you, with all your humane Learning, do not yet underſtand the ſenſe and meaning of the Scripture? and that firſt in common and ordinary things, as that the Covenant made with *Abraham* and *Moſes*, *&c.* is not the ſame as the Goſpel-Covenant; when the Scripture ſaith plainly that it is not the ſame, *but another Covenant, not ſuch a Covenant as the firſt was, but eſtabliſhed upon better promiſes, &c.* What is the reaſon that you do not underſtand that Command of Chriſt, that it is Believers that are to be baptized, and not Infants? and that you underſtand not, that when Chriſt ſaith, *That upon this Rock will I build my Church*, he means not *Peter*, but the Rock of *Peters* confeſſion; *viz.* Chriſt Jeſus, who is ſo often in Scripture called *The Rock or foundation ſtone of Sion*: but Pope-like, think its meant of *Peter*. And are there not many Propheſies, and much of the Revelation which is yet a ſealed myſterie to you? and *John* ſaith expreſly, *Rev.* 5. that the Scripture, *viz.* Chriſt the myſterie of God in Scripture, *is a ſealed book, that none could open it but the Lion of the Tribe of Judah.* Yet you ſay, that a natural man can do it. I leave it to the Reader to judge of the truth of this.

And 3. Whereas you ſay, if the Spirits work be to teach men the ſenſe of Scripture, it is to make them Notioniſts.

I anſwer firſt, then upon your own account, your humane Learning doth but make you Notioniſts; for you ſay, that helps you to the knowledge of the ſenſe of Scripture: Its no wonder then that you are ſo far from the power of truth; for you confeſs, that with all your learning you are but Notioniſts at the beſt; and truly you are but bad Notioniſts neither; for there is much of the ſenſe of Scripture that you are not acquainted withall.

You ſay, *Knowledge puffeth up.*

Anſw. True; fleſhly knowledge, ſuch as you are pleading for, but not

not the true ſaving knowledge of the Spirit of Chriſt; for the Scripture ſaith expreſly, *That without knowledge the heart cannot be good; and for want of knowledge the people periſh: And that its life eternal to know God, and Jeſus Chriſt whom he hath ſent:* and the more a ſoul knows of God and Chriſt, of God in Chriſt, the more he comes to abbor himſelf, *Iſa.6, Act.9.*

And whereas you are ſo much upon this, *That the Scripture expreſſions are plain, and expreſs their own meaning*, page 137. *Elſe they cannot be a perfect rule; and if men muſt underſtand them by or in the light or teaching of the Spirit, What were this but to make the Scripture a noſe of Wax, as the Papiſts do, pliable to any ſenſe, &c.*

Anſw. 1. Its true, the Scripture expreſſions are plain, and expreſs their own meaning: yet not ſo plain as you pretend, that every one may attain the ſenſe of them; for you confeſs, that there is need of means and help to underſtand them. Then I querie which is the likelieſt means to help us to underſtand the meaning of the Scripture, in comparing Scripture with Scripture; the Spirit of Chriſt, or humane Learning? Who beſt knows the meaning of the Scripture? that Spirit by which it was given, or that humane ſpirit ſo much pleaded for, that never did, nor never ſhall know the Lord?

2. The Scriptures are no perfect rule to ignorant and carnal men, or hypocrites: its a perfect rule only to ſuch who by them know the Lord and his mind by the teachings of the Spirit, and ſo walk according to it; for if it be a perfect rule, then its ſo to thoſe who know it.

You ſay a naturall man may know it; then a naturall man may have a perfect rule; and if he walk according to it, he muſt be ſaved; for who ſo walks by a perfect rule, and anſwers it in his walking, muſt be juſtified by that rule: Now the Scripture is no perfect rule of juſtification of life to any but the Saints; not that there is imperfection in the Scripture; but none comes truly to know it, but thoſe who are taught from above.

3. To ſay, that the knowledge of the mind of God in Scripture, by the teachings of the Spirit, *is to make it a noſe of Wax, &c.* is a fond imagination. For firſt, though its true, upon this account men that have not the Spirit of God may abuſe it, thinking they have the Spirit of Chriſt, when they have it not.

Yet 2. The Spirit is truth, and is at unity in and with it ſelf, and ſpeaks but one thing: I mean he doth not contradict himſelf: though there are contradictions amongſt the Saints: yet it is not from the

Spirit, who dwels in unity, but from the worldly ſpirit not yet ſubdued in them; and I thought you had known at leaſt the Scripture Zeph. 3. 9. that ſaith, *God will turn to his people a pure language, that they may ſerve him with one conſent*; its not the work of fleſhes wiſdom; but *I will do it*, ſaith the Lord; and how think you, if not in helping them to know his mind? &c.

And 2. Doth not your humane wiſdom indeed *make a noſe of wax of the Scripture?* do you not wreſt it and turn it which way you pleaſe? and is it not for want of the clear teachings of the Spirit, there are ſuch rentings and diviſions amongſt us at this day? Is it not about the ſenſe of the Scriptures all the differences in the world are at this day? And do you ſeek to God to guide you into a oneneſs in the underſtanding of the meaning of it, or to your humane Learning?

Oh be aſhamed for ever, ſo much to undervalue Scripture, and overvalue mans wiſdom, as that its ſufficient to find out the meaning of the Scriptures. When you have joyned up all together, yet notwithſtanding all your Learning, yea, and the Spirits teaching too, you have not yet attained to all the ſenſe of the Scriptures; if you had, there would not be diviſion, but unity; not that I queſtion the ſufficiency of the Spirits teaching in its own time; but certainly you are very much to blame, having gotten that which is able to teach you the ſenſe and meaning of the Scripture, with your own endeavour, yet to know ſo little of it as you do; you muſt needs be very ſluggards, or elſe able to reſolve (infallibly) any place of Scripture, you having that which is able, as you ſay, to help you to underſtand it, and you think you have the Spirit of Chriſt beſides; theſe two being by you joyned up together in you, the leaſt of which is able to help you to the infallible ſenſe, &c. What then hinders that you are not infallible? and yet that you are not infallible, is clear; for what need a difference then between *Papiſt* and *Proteſtant*, yet both Learned? between *Epiſcopacie* and *Preſbyterie*, yet both Learned? *Preſbyterie* and *Independency*, yet both Learned? *Independency* and the *Baptiſts*, yet ſome of both Learned? between them all, and thoſe that deny both Church and Ordinances, yet ſome of them Learned too?

Oh be aſhamed for ever of theſe Popperies, and let all who know the Lord, look to him for the teachings of the Spirit, that ſo we may come to know his minde and will, that ſo we may worſhip him with one ſhoulder; and let all that love the Lord *Jeſus* ſay *Amen*. This ſhall ſuffice at preſent as an anſwer to what you ſay of your humanity.

manity. I deny not the uſe of means, but the abuſe of it. I leave it to the Reader to judge.

You come to the 8. Error.

That the Miniſtry of England *is Antichriſtian.*

Anſw. This is a dangerous one with you it ſeems; but becauſe I have ſaid ſo much to this in the *Pulpit Guard Routed*, I ſhall wholly wave it in this place, leaving both *Tho. Halls* aſſertions, my anſwers to him and yours again to mine, to the judgment of the Reader; a word to the wiſe is enough; its a word that you cannot yet well bear, therefore I ſhall at preſent forbear; only give me leave to minde you with two words, 1. You anſwer but one of my ſix Arguments to prove them *Antichriſtian*; the reſt you paſs by, as if the naming of them (as *Tho. Hall* ſaid) in contempt, were anſwer enough to them; if it be, I leave it to the Reader, I am ſatisfied. 2. In that which you pretend to anſwer, what do you more or leſs, then ſay the ſame that I have ſaid? You confeſs, 1. It came from *Rome*; but you think to mend it with this, becauſe the Scriptures came from *Rome*; but if by the hand of Gods grace the Scripture was kept pure in *Rome* and not defiled, then the caſe is altered; but they were ſo kept. *Ergo:* that it is ſo, I prove;

If the Scriptures preſerved by the Romans, *have ſufficient in them to overturn the very practiſe and Religion of the* Romans: *then they had not a power to corrupt it for their own ends.*

But the Scriptures preſerved by the Romans, *have ſufficient in them to overturn all the Religion of the* Romans, viz. *Papiſts.*

Ergo.

The *Minor* I prove. Thoſe who uſe to corrupt Scripture, do it for their own ends and intereſts; but the Papiſts have not corrupted it for their own ends and intereſts: *Ergo.* I mean in the *Hebrew*, and *Greek*, which I ſuppoſe muſt neceſſarily be that which you intend; for you ſay the Scriptures as well as Ordination, was very much corrupted by the Papiſts, *p.* 169. but among us hath been reſtored by degrees; now our Work hath not been to reſtore the Popiſh Tranſlators, but to Tranſlate out of the *Greek* and *Hebrew* Copies, which I do not believe were, or are materially or ſubſtantially corrupted; ſo that by this you teach the People to deny the Scripture; and at beſt to take it upon the account of man reducing it from corruption. I muſt

tell you if the *Collier* had written as much, as black as you make him, he muſt have expected to have had all the black-Coats in the Nation about his ears, and that juſtly too.

So that the Caſe is altered now; the Scripture in its eſſence was kept pure; but the very eſſence of Ordination was *Antichriſtian*; and how you could bring a clean thing out of an unclean, I leave to the Reader to judge. As to the Argument, you confeſs the truth of it, that the Calling came from *Rome*, but you reſtore it by degrees: Now which is better, to come to the Scripture for Ordination, Ordinances, &c. or to retain that which is *Antichriſtian*: I leave to the Reader to judge; as for *Auſtin* the Monk, you confeſs what I ſay; only you think you mend the matter, in ſaying that Monks were not ſo bad then as now, and that *Rome* was a true Church then; the truth of this I leave to the judgement of the wiſe; theſe things conſidered;

1. When *Auſtin* came into *England*, here was ſome that owned *Chriſt*, as Hiſtory relates; for as you ſay the Goſpel had been preached in *England* before both by *Joſeph* of *Arimathea*, and afterward *Lucius* King of the *Britains* deſiring it, not *Elutherius* as you affirm, but *Fugatius* and *Damianus* being ſent by *Elutherius* Pope or Biſhop of *Rome*, they Preached and Baptized in *England*, that King being the firſt King that Hiſtory mentions that was Baptized in *England*; but when *Auſtin* came, thoſe Biſhops you mention with the People, becauſe they would not ſubmit to the pride of *Auſtin*, were by him perſecuted, and brought to ruine: by this you may judge a little of the truth of *Romes* being a true Church, and *Auſtin* a true Miniſter.

2. Whereas you ſay, *You hope Rome was then a true Church.* I ſay, you have but little ground for it; for I do not believe that ever *Rome* was a true Church. My Reaſon is, becauſe I do judge, that never a Nation, Province or City, was a true Goſpel-Church; its true there was once a true Church in *Rome*, but the Scripture never calls *Rome* a Church; for a true Church of *Chriſt* are a People gathered out of the world by the power of the Goſpel, to believing in *Chriſt*, and profeſſed obedience to him; but this was never any Nation, Province, or City; therefore no true Church of Chriſt, *Rev.* 5. 9 but ſuch Churches were at firſt, and ſo it hath hitherto continued, gathered by the authority of the Civil Magiſtrate, compelling all to come in, or elſe they muſt not live under their Authority, fulfilling in a meaſure *Rev.* 13. 17. by which means the true Church in *Rome*, and all other

true

true Churches, in Relation to Form, Order and Worſhip, have been extinguiſhed; ſo that I ſay, *Rome* was never a true Church ſince it became a Church, nor any Nation in the World beſides; its inconſiſtent with the true Church of Chriſt, who are a People gathered out of Nations, as before, &c.

But to draw to a concluſion; The other five Arguments you paſs over, as having no weight in them. &c. I leave it to the Reader to judge, if there be no weight in them. I ſay no more, only a word to your Poſtſcript.

You ſay, *There is another dangerous peſtilent blaſphemous Book of this Colliers againſt Ordinances, &c. which you heard of, but never ſaw it.*

Anſw. I ſuppoſe you did but dream a ſecond time, and this proves falſe too; give off dreaming or lying for ſhame; for I ſuppoſe none dare lye ſo groſly as to tell you ſo, though you dare dream a lye and publiſh it; but there is a hand of God in it, that the world may know what you are. My Books are not in private; if there were any ſuch, it might be gotten aſſuredly; let this ſatisfie, I do declare that I never writ any ſuch Book; and if any have done or do gather from any paſſage that I deny Ordinances; though I know no paſſage in any, from whence any can draw ſuch a poſitive concluſion: I do affirm, that I never writ any thing in which I denyed the Ordinances of *Jeſus Chriſt*; and it is my judgement and practiſe to walk in the uſe of them. Thus at preſent have I done, leaving the Premiſes to the publick view and cenſure of thoſe to whom it comes, deſiring the Lord to give underſtanding, &c.

FINIS.